

SLINGSHOT

DON'T WORK SO HARD

REDEFINING PRODUCTIVITY

By Kermit

One of the most notable features of capitalist domination is the nature and necessity of work. Most adults spend most of their time and energy working; selling themselves for a wage and trying to meet goals they have not chosen. Clearly the experience of work is very different depending on where someone is and what they are doing, but it always takes our time from us and often links a sense of self-worth and respectability to the efficient execution of a job. The work ethic embeds the values of the system into the stories we tell ourselves about what is good and bad; it implies that being hard working (productive; efficient; disciplined) is better than following our desires or being critically engaged with the world. Like other ideologies, it grounds people who are afraid of ambiguity and gives them something to do every day so long as they are employed. What we do "for a living" comes to define us socially as we move through life whether or not it is connected to our interests. Even when the work we do does relate to something we are passionate about, it still serves, in its daily grind, to alienate us

able to think about what is possible.

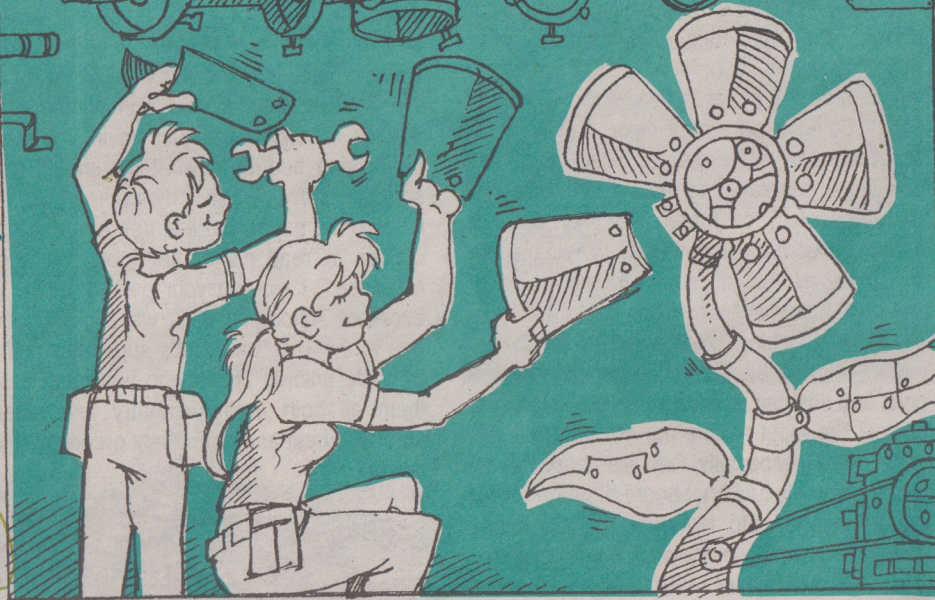
The work machine is more all-encompassing than the experience of working; it creates a situation where we cannot easily satisfy our physical and emotional needs without a job and limits the ways in which we

two sides of the same machine, the lived manifestation of the production-consumption engine at the heart of capitalism. Leisure activities serve as a release valve for the pressure of work, encouraging people to associate satisfaction outside of work with

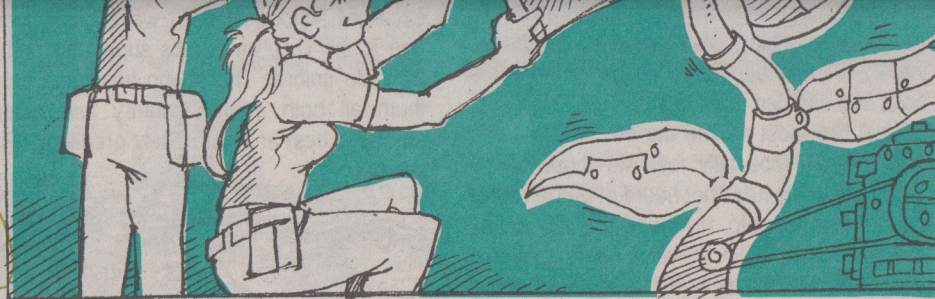
productivity are encouraged at work, distraction and consumption become the easy habits of leisure. Desires for products and mediated experiences are created and satisfied while people are encouraged to forget that they might desire to escape work and leisure altogether.

Many have described this problem and tried to posit elegant solutions, from Fourier's concept of passional attraction to Black's exhortation to be playful in "The Abolition of Work". Recognizing our domination and imagining more joyful alternatives is interesting but figuring out how to motivate ourselves in the present without falling into the habits of work and leisure is not so clear. It is easy to say that we must learn to embrace a free sense of play rather than the moribund cycle of work and leisure; to follow desires that are not addressed by the system we reject. Practically, however, it has been difficult for me to distinguish my "authentic desires" from those that have been fed to me by capitalism or to determine whether my actions conform to the cycle of work and leisure or transcend it.

When I have tried to limit my interaction with



but it always takes time from us and often links a sense of self-worth and respectability to the efficient execution of a job. The work ethic embeds the values of the system into the stories we tell ourselves about what is good and bad; it implies that being hard working (productive; efficient; disciplined) is better than following our desires or being critically engaged with the world. Like other ideologies, it grounds people who are afraid of ambiguity and gives them something to do every day so long as they are employed. What we do "for a living" comes to define us socially as we move through life whether or not it is connected to our interests. Even when the work we do does relate to something we are passionate about, it still serves, in its daily grind, to alienate us from our enthusiasm and limit the way we are



able to think about what is possible.

The work machine is more all-encompassing than the experience of working; it creates a situation where we cannot easily satisfy our physical and emotional needs without a job and limits the ways in which we are able to enjoy time off. Work and leisure are

two sides of the same machine, the lived manifestation of the production-consumption engine at the heart of capitalism. Leisure activities serve as a release valve for the pressure of work, encouraging people to associate satisfaction outside of work with products created by it. Whereas discipline and

concept of passionate attraction to Black's exhortation to be playful in "The Abolition of Work". Recognizing our domination and imagining more joyful alternatives is interesting but figuring out how to motivate ourselves in the present without falling into the habits of work and leisure is not so clear. It is easy to say that we must learn to embrace a free sense of play rather than the moribund cycle of work and leisure; to follow desires that are not addressed by the system we reject. Practically, however, it has been difficult for me to distinguish my "authentic desires" from those that have been fed to me by capitalism or to determine whether my actions conform to the cycle of work and leisure or transcend it.

When I have tried to limit my interaction with

Continued on page 12

WHY ANTI-AUTHORITARIANS ARE DIAGNOSED AS MENTALLY ILL

By Bruce Levine, Ph.D.

In my career as a psychologist, I have talked with hundreds of people previously diagnosed by other professionals with oppositional defiant disorder, attention deficit hyperactive disorder, anxiety disorder and other psychiatric illnesses, and I am struck by (1) how many of those diagnosed are essentially *anti-authoritarians*, and (2) how those professionals who have diagnosed them are not.

Anti-authoritarians question whether an authority is a legitimate one before taking that authority seriously. Evaluating the legitimacy of authorities includes assessing whether or not authorities actually know what they are talking about, are honest, and care about those people who are respecting their authority. And when anti-authoritarians assess an authority to be illegitimate, they challenge and resist that authority — sometimes aggressively and sometimes passive-aggressively, sometimes wisely and sometimes not.

Some activists lament how few anti-authoritarians there appear to be in the United States. One reason could be that many natural anti-authoritarians are now psychopathologized and medicated before they achieve political consciousness of society's most oppressive authorities.

primarily badges of compliance. Those with extended schooling have lived for many years in a world where one routinely conforms to the demands of authorities. Thus for many MDs and PhDs, people different from them who reject this attentional and behavioral compliance appear to be from another world — a diagnosable one.

I have found that most psychologists, psychiatrists, and other mental health professionals are not only extraordinarily compliant with authorities but also unaware of the magnitude of their obedience. And it also has become clear to me that the anti-

Albert Einstein, as a youth, would have likely received an ADHD diagnosis, and maybe an ODD as one as well...The very characteristics of Einstein that upset authorities so much were exactly the ones that allowed him to excel

LAST WORDS FOR CAPITALISM



photo by Darren

A few hundred people carrying a coffin and accompanied by a brass band marched through Oakland on Leap Day at a funeral for capitalism. It was a welcome break from protesting-as-usual as well as a demonstration of how the occupy scene is moving beyond single-issue politics and rejecting the whole rotten system. The procession was short on mourning and long on celebration. It stopped to scatter ashes as Chase Bank and Cigna

tentacles severed. The world is free to breathe again — to grow, to flourish — no longer weighed down by this most voracious monster.

Nobody knows its exact birthday. We know it was sired by mercantilism, mid-wived by banking and nurtured by imperialism. From its earliest days, it showed a mighty appetite — gorging itself on the fruits of others' labor. Quickly, it grew fat and strong. It surrounded itself with sycophants, side-kicks, body guards

WHY ANTI-AUTHORITARIANS ARE DIAGNOSED AS MENTALLY ILL

By Bruce Levine, Ph.D.

In my career as a psychologist, I have talked with hundreds of people previously diagnosed by other professionals with oppositional defiant disorder, attention deficit hyperactive disorder, anxiety disorder and other psychiatric illnesses, and I am struck by (1) how many of those diagnosed are essentially *anti-authoritarians*, and (2) how those professionals who have diagnosed them are not.

Anti-authoritarians question whether an authority is a legitimate one before taking that authority seriously. Evaluating the legitimacy of authorities includes assessing whether or not authorities actually know what they are talking about, are honest, and care about those people who are respecting their authority. And when anti-authoritarians assess an authority to be illegitimate, they challenge and resist that authority — sometimes aggressively and sometimes passive-aggressively, sometimes wisely and sometimes not.

Some activists lament how few anti-authoritarians there appear to be in the United States. One reason could be that many natural anti-authoritarians are now psychopathologized and medicated before they achieve political consciousness of society's most oppressive authorities.

Why Mental Health Professionals Diagnose Anti-Authoritarians with Mental Illness

Gaining acceptance into graduate school or medical school and achieving a PhD or MD and becoming a psychologist or psychiatrist means jumping through many hoops, all of which require much behavioral and attentional compliance to authorities, even to those authorities that one lacks respect for. The selection and socialization of mental health professionals tends to breed out many anti-authoritarians. Having steered the higher-education terrain for a decade of my life, I know that degrees and credentials are

primarily badges of compliance. Those with extended schooling have lived for many years in a world where one routinely conforms to the demands of authorities. Thus for many MDs and PhDs, people different from them who reject this attentional and behavioral compliance appear to be from another world — a diagnosable one.

I have found that most psychologists, psychiatrists, and other mental health professionals are not only extraordinarily compliant with authorities but also unaware of the magnitude of their obedience. And it also has become clear to me that the anti-

Albert Einstein, as a youth, would have likely received an ADHD diagnosis, and maybe an ODD as one as well...The very characteristics of Einstein that upset authorities so much were exactly the ones that allowed him to excel

authoritarianism of their patients creates enormous anxiety for these professionals, and their anxiety fuels diagnoses and treatments.

In graduate school, I discovered that all it took to be labeled as having "issues with authority" was to not kiss up to a director of clinical training whose personality was a combination of Donald Trump, Newt Gingrich, and Howard Cosell. When I was told by some faculty that I had "issues with authority," I had mixed feelings about being so labeled. On the one hand, I found it quite amusing, because

Continued on page 14

LAST WORDS FOR CAPITALISM



photo by Darren

A few hundred people carrying a coffin and accompanied by a brass band marched through Oakland on Leap Day at a funeral for capitalism. It was a welcome break from protesting-as-usual as well as a demonstration of how the occupy scene is moving beyond single-issue politics and rejecting the whole rotten system. The procession was short on mourning and long on celebration. It stopped to scatter ashes as Chase Bank and Cigna Healthcare corporation, which is the 5th largest healthcare corporation in the US. At Cigna, a number of medical students read accounts of how the privatized healthcare system hurts patient care. From there, the funeral moved to Lake Merritt Park, where capitalism was eulogized with a dysology which we're publishing, below. Then, the marchers smashed capitalism's coffin to bits and danced wildly on its grave.

Dysology by Paul Dalton

We gather today not to praise capitalism, but to bury it. Rejoice, the great god greed is dead! It lived far too long, laying waste to all it touched. Its chains have been broken, its

tentacles severed. The world is free to breathe again — to grow, to flourish — no longer weighed down by this most voracious monster.

Nobody knows its exact birthday. We know it was sired by mercantilism, mid-wived by banking and nurtured by imperialism. From its earliest days, it showed a mighty appetite — gorging itself on the fruits of others' labor. Quickly, it grew fat and strong. It surrounded itself with sycophants, side-kicks, body guards and nannies. Like the royalty it emulated, bards were hired to sing its praises, and historians commissioned to chronicle the glory it saw in itself.

Capitalism's life was built upon a simple, but powerful, lie. An early acolyte, one Adam Smith, proclaimed that material wealth could be concocted by super-natural forces. Science and history be damned! The economy was not a closed system. Something could indeed be made from nothing. No longer did riches need to be stolen, pillaged, spirited away in the night. Now, through an alchemy of hoarding and investing, material wealth could indeed

Continued on page 14

SLINGSHOT

Slingshot is an independent radical newspaper published in Berkeley since 1988.

Oppositional politics is both boring and, right now, plentiful. What is more rare is searching for a window into new values, motivations, assumptions and sources of meaning. The new world has to give us something to live for. Our alternative projects can thrive, but only when the process of building something revolutionary is as fun, nourishing and meaningful as the end result and when our projects feed our own lives. Politics without heart is just perpetuating the mainstream systems we're trying to topple.

The new ways of living we're creating transcend the consuming and owning we're used to and bring us closer to a way of living that's ecologically sustainable — tracking the rhythms of the seasons and our own hearts, not 60 megahertz computer circuitry. We are forced into straight lines and easy-to-follow storylines, but when life is really important and intense, it is usually random, taking wild and absurd twists and turns. Some of the wild times we all go through is reflected in some of the pages that follow.

And another thing. Given the increasingly strange weather recently — tangible evidence that human emissions of greenhouse gases are disrupting the earth's climate — shouldn't there be riots in the streets or blockades of oil refineries and coal mines, or some hint that folks are *worried* and demanding a transition away from fossil fuel dependence? Instead, private industry is leading a massive oil, gas and coal investment boom while efforts to build solar or wind alternatives are declaring bankruptcy. The market won't save us, and in fact its increasing domination is bringing ecological collapse.

The will to fight like our life depended on it comes from giving a shit about the people and eco-systems around us and the simple pleasure of being alive to enjoy a warm afternoon. What's it gonna be?

...

This issue we debated a proposal to get a Slingshot twitter and facebook account. We have not been first-adopters of new technology because most of the time the newest thing is just another tool used to make us dependent and numb. We're committed to doing as much as we can to emphasize human beings, human needs and human passion. This means being engaged with



A RECURRING THEME

I am a POC organizer in the city of Louisville, KY. I have been scanning your planner and wondering how much of what slingshot covers is written by POC and how represented they are within what is written about. Being a person of color, I am always skeptical to read works by white anarchist, because I generally feel underrepresented or misrepresented, or I feel like they are not conscious enough about POC to write about us. There is this recurring theme of white anarchist seeming overly self-indulgent in zines, or speaking with too much academic jargon. I have attended college for 4 years now, and can use the same language but I do feel like most people are not on the same page, and I especially feel like those of my group generally have not heard of patriarchy or gender binaries, etc. However, it is not to say they do not know or haven't heard of these things. Another issue with the white anarchist spaces and zines I have encountered, is that I generally feel like they come at me and other POC as, "let me teach you," or "let me help you," or "here is some information I feel like you need," rather than simply passing along books, zines, etc. that one might feel like could be useful to them. It's best to allow that person

only look like pretty pictures, but contained critiques of urbanism, industrialism, the collapse of rural communities, and lots of other subjects that might not be immediately obvious. Haven demanding that art have workers flying red, or even black flags lest it be deemed a failure by him, must send chills down the spine of every artist and creative person. I have art all over my house and not a single piece is political nor would I want any. We all need respites from fighting the empire and its injustices and just having objects of peace and beauty is what we should all be surrounded by. Hmm, I didn't mean this as a letter to the paper, but feel free to run it. I'd be curious to read his or her [gotta be a guy] response. I thought your general strike was excellent although I don't we're going to see one in the U.S. unless it's supported and led by trade unions. That's who has been behind them all both in this country and recently abroad... best and comradely greetings, Peter Werbe



BLEEDING OUT MY EYES

To whom it may concern;

Occupy used to have GA everyday. Now Occupy has court everyday. I think that all this has shown us what is truly wrong in the core of our affairs (you know, beyond all this spiritual growth, the self-realization rhetoric that isn't spoken but experienced), if anything: law, authority, you owning me and the like. And what room is there for accountability in anarchy? So it's like i got a wet sock on my right foot and a fucking alligator biting off my left. I've been ramped up about wet socks and meanwhile bleeding to death. This is what I mean when I say, "We hold each other back." We hold each other back from achieving spiritual fitness while talk talk about sitcom distraction, and we hold each other back from understanding shared abundance so we eat thanksgiving dinner in dumpster caucuses, and we hold each other back from digging into art-soul integration while stale pop-memes trump the existentialist's self-overcoming. I am too busy trying to become that which I already am. Why the hate? Because I'm pissed! Ah, these snakes eat themselves and I am bleeding out of my eyes for the injustices of all. I love you, and I goddamn well mean it.

Fuckon,
D.H. Sintax

strange weather recently. I think that the human emissions of greenhouse gases are disrupting the earth's climate — shouldn't there be riots in the streets or blockades of oil refineries and coal mines, or some hint that folks are *worried* and demanding a transition away from fossil fuel dependence? Instead, private industry is leading a massive oil, gas and coal investment boom while efforts to build solar or wind alternatives are declaring bankruptcy. The market won't save us, and in fact its increasing domination is bringing ecological collapse.

The will to fight like our life depended on it comes from giving a shit about the people and eco-systems around us and the simple pleasure of being alive to enjoy a warm afternoon. What's it gonna be?

...

This issue we debated a proposal to get a Slingshot twitter and facebook account. We have not been first-adopters of new technology because most of the time the newest thing is just another tool used to make us dependent and numb. We're committed to doing as much as we can to emphasize human beings, human needs and human passion. This means being engaged with ourselves, face-to-face with others around us, and with the earth. We've noticed that always staring into a screen doesn't make us feel happy. . . .

It is hard to figure out the right balance in the modern world. We don't want to be forced to rely on each new gadget, but the point is to *enrich our lives and empower people*, not mindlessly strive to be some kind of techno-purist. At what point are tools so integrated into society and so helpful that avoiding their use is just silly?

Some folks in the collective argued that if you hate malls, you don't want to open a store in one — it gives credibility to the mall. After going around and around, we decided against facebook, but for getting a twitter account as an experiment to see if it helps us communicate in new ways. Let us know what you think or how we should use these tools.

...

The center poster depicts a tree-being escaping from the splint of state conditioning proclaiming the splendor of an eternal struggle — à la the Arab Spring and beyond. Revolution never stops.

Slingshot is always looking for new writers, artists, editors, photographers, translators, distributors, etc. to make this paper. If you send something written, please be open to editing.

Editorial decisions are made by the Slingshot Collective but not all the articles reflect the opinions of all collectives members. We welcome debate and constructive criticism.

Thanks to the people who made this: Angie, Ben, Claire, Darin, Eggplant, Gina, Holiday, Jesse, Joey, Jonathon, Kathryn, Kazoo, Kermit, Nuclear Winter, Solomon and all the authors and artists.

Slingshot New Volunteer Meeting

peace and beauty is what we should all be surrounded by. Hmm, I didn't mean this as a letter to the paper, but feel free to run it. I'd be curious to read his or her [gotta be a guy] response. I thought your general strike was excellent although I don't we're going to see one in the U.S. unless it's supported and led by trade unions. That's who has been behind them all both in this country and recently abroad... best and comradely greetings, Peter Werbe

page, and I especially feel like those of my group generally have not heard of patriarchy or gender binaries, etc. However, it is not to say they do not know or haven't heard of these things. Another issue with the white anarchist spaces and zines I have encountered, is that I generally feel like they come at me and other POC as, "let me teach you," or "let me help you," or "here is some information I feel like you need," rather than simply passing along books, zines, etc. that one might feel like could be useful to them. It's best to allow that person to read and formulate their own opinions, or read and seek out what they do not know, and have now acquired through the texts. I also feel like there is rarely a diversity of ideas or enough objectivity, insofar as it can be accomplished, within them, which to me is off-putting. No one likes to feel like an idea is being forced upon them, or as if it is the end all be all. I am not sure if this is true to slingshot but if you have any works written by or for POC I would love to read it, not to simply critique and analyze but because I do enjoy them when they are formulated well.

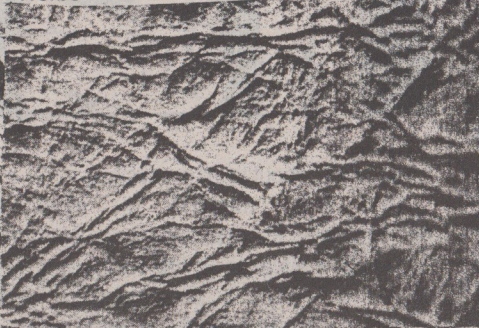
Thank you so much for reading. Get back to me when you can!

Wheeze

**POLLOCK'S
CANVASES**

I enjoyed the Occupy extra and the latest Slingshot very much. Their revolutionary engagement, energy, and passion really came through the pages. We'll have our analyses about it all, which I think is important, but the palpable feeling you produce is what really juices people with the desire for more. I was amazed at the depth of Haven Quixote's article

peace and beauty is what we should all be surrounded by. Hmm, I didn't mean this as a letter to the paper, but feel free to run it. I'd be curious to read his or her [gotta be a guy] response. I thought your general strike was excellent although I don't we're going to see one in the U.S. unless it's supported and led by trade unions. That's who has been behind them all both in this country and recently abroad... best and comradely greetings, Peter Werbe



**RABBIT WANTS
YOU
TO WRITE PRISONERS**

By Alex

The International Prison Books Collective (IPBC) puts together a poster every month with information about political prisoners (PPs) and prisoners of war (POWs) incarcerated in the United States, along with their addresses whose birthdays are that month.

In April last year I was able to participate in a PP's birthday party at the Dry River Radical Resource Center, an Infoshop located in the Dunbar Spring neighborhood of Tucson, Arizona where we made cards for all the prisoners on the IPBC poster, snacked, took pictures to send along and smashed a piñata. It was a great deal of fun!

Without a doubt, I think the Prison Industrial Complex (PIC) is one of the flashpoints of class struggle and internal colonialism in the States, and that sending birthday cards to PPs

what room is there for accountability in anarchy? So it's like i got a wet sock on my right foot and a fucking alligator biting off my left. I've been ramped up about wet socks and meanwhile bleeding to death. This is what I mean when I say, "We hold each other back." We hold each other back from achieving spiritual fitness while talk talk about sitcom distraction, and we hold each other back from understanding shared abundance so we eat thanksgiving dinner in dumpster caucuses, and we hold each other back from digging into art-soul integration while stale pop-memes trump the existentialist's self-overcoming. I am too busy trying to become that which I already am. Why the hate? Because I'm pissed! Ah, these snakes eat themselves and I am bleeding out of my eyes for the injustices of all. I love you, and I goddamn well mean it.

Fuckon,
D.H. Syntax

space, had plenty of snacks and took pictures to send along with the cards.

We also had plenty of relevant reading materials courtesy of South Chicago Anarchist Black Cross (S Chi ABC) who donated 'zines to help us get started. Now we're discussing fundraisers to pay for materials and send money to prisoners, as well as doing on going support work for specific prisoners.

Find the IPBC poster at prisonbooks.info. Prisonactivist.org and zinelibrary.info are two other great resources for writing to PPs and POWs. If you haven't written prisoners before, you may want to check out the great article



Tips On Writing To A Prisoner at prisonerlife.com/tips.cfm. Here are the very

into a screen doesn't make us feel happy. It is hard to figure out the right balance in the modern world. We don't want to be forced to rely on each new gadget, but the point is to *enrich our lives and empower people*, not mindlessly strive to be some kind of techno-purist. At what point are tools so integrated into society and so helpful that avoiding their use is just silly?

Some folks in the collective argued that if you hate malls, you don't want to open a store in one — it gives credibility to the mall. After going around and around, we decided against facebook, but for getting a twitter account as an experiment to see if it helps us communicate in new ways. Let us know what you think or how we should use these tools.

The center poster depicts a tree-being escaping from the splint of state conditioning proclaiming the splendor of an eternal struggle — à la the Arab Spring and beyond. Revolution never stops.

Slingshot is always looking for new writers, artists, editors, photographers, translators, distributors, etc. to make this paper. If you send something written, please be open to editing.

Editorial decisions are made by the Slingshot Collective but not all the articles reflect the opinions of all collectives members. We welcome debate and constructive criticism.

Thanks to the people who made this: Angie, Ben, Claire, Darin, Eggplant, Gina, Holiday, Jesse, Joey, Jonathon, Kathryn, Kazoo, Kermit, Nuclear Winter, Solomon and all the authors and artists.

Slingshot New Volunteer Meeting

Volunteers interested in getting involved with Slingshot can come to the new volunteer meeting on Sunday August 26, 2012 at 4 p.m. at the Long Haul in Berkeley (see below.)

Article Deadline & Next Issue Date

Submit your articles for issue 111 by September 15, 2012 at 3 p.m.

Volume 1, Number 110, Circulation 19,000
Printed April 13, 2012

Slingshot Newspaper

A publication of Long Haul
Office: 3124 Shattuck Avenue
Mailing: PO Box 3051, Berkeley, CA 94703
Phone (510) 540-0751 • slingshot@tao.ca
slingshot.tao.ca • [fucking twitter @slingshotnews](https://twitter.com/slingshotnews)

Circulation Information

Subscriptions to Slingshot are free to prisoners, low income and anyone in the USA with a Slingshot Organizer, or \$1 per issue or back issue. International \$3 per issue.

have a screen doesn't make us feel happy. I also feel like there is rarely a diversity of ideas or enough objectivity, insofar as it can be accomplished, within them, which to me is off-putting. No one likes to feel like an idea is being forced upon them, or as if it is the end all be all. I am not sure if this is true to slingshot but if you have any works written by or for POC I would love to read it, not to simply critique and analyze but because I do enjoy them when they are formulated well.

Thank you so much for reading. Get back to me when you can!

Wheeze

POLLOCK'S CANVASES

I enjoyed the Occupy extra and the latest Slingshot very much. Their revolutionary engagement, energy, and passion really came through the pages. We'll have our analyses about it all, which I think is important, but the palpable feeling you produce is what really juices people with the desire for more. I was amazed at the depth of Haven Quixote's article on radical art, but thought, wow, this guy sounds like a stalinist commissar demanding socialist realism and peddling the line that Pollock's abstract expressionism was part of a CIA conspiracy. It's hard to say what the impact of art is at all in the modern era. I don't think too many Americans were aware of, let alone viewed Pollock's canvases, and to say he killed art borders on the ridiculous. Plus, there are so many ways to view art. It could be argued, and has, that the AE school was another attack on formalism and representational art, and hence was subversive even if the CIA masters intended something different. It's structurelessness and randomness undercut the demand for rigid adherence to rules in art which was transformed into a general rebelliousness. There is a lot of art from the 19th century among the classics, for instance, which may



By Alex

The Internationalist Prison Books Collective (IPBC) puts together a poster every month with information about political prisoners (PPs) and prisoners of war (POWs) incarcerated in the United States, along with their addresses whose birthdays are that month.

In April last year I was able to participate in a PP's birthday party at the Dry River Radical Resource Center, an Infoshop located in the Dunbar Spring neighborhood of Tucson, Arizona where we made cards for all the prisoners on the IPBC poster, snacked, took pictures to send along and smashed a piñata. It was a great deal of fun!

Without a doubt, I think the Prison Industrial Complex (PIC) is one of the flashpoints of class struggle and internal colonialism in the States, and that sending birthday cards to PPs and POWS is the least people who can should be doing.

After leaving Tucson to work on a farm in Iowa I made a point of continuing to write PPs and POWs using the IPBC poster as both a resource for current contact information and for news on the contemporary struggle against the PIC. My correspondence with prisoners has been both very informative and inspiring!

This year, using the Political Prisoner Birthday Party model I picked up in Tucson, I helped start the Riverside Anarchist Birthday Brigade (In Defiance-RABBITD) at the Blood Orange Infoshop in Riverside, California. On the first Saturdays of January and February we converged at the Infoshop to make cards, write letters and talk politics. The first party was hastily thrown together as I had just arrived in town, but the second one had a theme where we all wore red and black, decked out the

space, had plenty of snacks and took pictures to send along with the cards.

We also had plenty of relevant reading materials courtesy of South Chicago Anarchist Black Cross (S Chi ABC) who donated 'zines to help us get started. Now we're discussing fundraisers to pay for materials and send money to prisoners, as well as doing on going support work for specific prisoners.

Find the IPBC poster at prisonbooks.info. Prisonactivist.org and zinelibrary.info are two other great resources for writing to PPs and POWs. If you haven't written prisoners before, you may want to check out the great article



Tips On Writing To A Prisoner at prisonerlife.com/tips.cfm. Here are the very basics:

- You have to put a prisoner's number on the first line so your letter gets to them.
- Include a return address on you letter, but if you don't know the prisoner it may be best to use a PO Box or other neutral address.
- Guards may read your letter. Avoid discussing sensitive topics or details of a court case if a prisoner is awaiting trial / sentencing.
- Don't make promises you can't keep: being in prison is isolating and getting let down can be devastating. If you're not looking for a romantic relationship, be clear about your intentions right from the start.
- Prisoners are no better or worse than anyone else. Some are flawed so exercise the same caution you would writing to anyone else you don't know.
- Be careful about accepting collect calls from prison — they are absurdly expensive.

Annilate ALEC Frack Attack

SLC July 25th - 28th

By ALEC Welcoming Committee

We the people of Salt Lake City invite all those opposed to the tyranny of the 1% over the 99% to join us on July 25-28, 2012 in "welcoming" the 39th Annual Meeting of the American Legislative Exchange Council (ALEC) to our hometown. This annual meeting by ALEC is paid for and attended by corporate sponsors who sit behind closed doors with our so-called representatives to create policies that will later benefit those same corporations at the expense of our communities.

ALEC is a non-profit funded by the largest corporations where industry representatives work with conservative legislators to write corporate model legislation, which is then introduced into state legislatures across the country by elected officials who are ALEC members. ALEC's model laws focus on deregulation, attacks on labor and immigrants, and weakening environmental and health laws. 98 percent of ALEC's income comes from 300 major corporate sources -- companies like ExxonMobil, Coca-Cola, Wal-Mart, Bayer. Around 1/3 of US legislators from all 50 states -- 2000 in all -- belong to ALEC.

ALEC wrote the Stand Your Ground gun law enacted in Florida and other states that

allowed George Zimmerman to shoot Trayvon Martin "in self-defense" and not face arrest even though Martin was unarmed.

ALEC functions as one of the most powerful mechanisms by which corporations increase their dominance over political institutions. ALEC is responsible for thirty nine years worth of legislation that has destroyed workers' rights, strangled free speech, and driven the privatization of our agriculture, education, health care, and prison industries all at the expense of our environment.

We will not allow this level of unvarnished corporate influence to continue. Since the occupations began, we have created new communities based on direct democracy that are providing a greater possibility for our voices to be heard than found in any of the mainstream society's current institutions. We call for a convergence of these communities from July 25th-28th in Salt Lake City for all those oppressed by legislation created by ALEC. We will provide an open and inclusive space for resistance, rebellion, and a diversity of tactics so that we can develop solutions together where the voice of the people is not suppressed by the voice of the financial elite. It is through solidarity that we will find our greatest strength.

For more info, email especifista@riseup.net.
For info on ALEC, check alecexposed.org.

Marcellus Shale Earth First! is hosting the 2012 Earth First! Round River Rendezvous July 1-7 which will culminate in direct action against fracking in the Marcellus Shale region that includes parts of New York, Pennsylvania, Ohio, West Virginia, Virginia, and Maryland. The Rendezvous is an annual convergence of radical eco-activists with workshops and trainings -- the exact location will be announced closer to July.

Hydraulic fracturing (fracking) is a relatively new process for oil and natural gas extraction spreading rampantly across the US. It involves drilling deep down into the earth's crust then drilling horizontally and injecting hundreds of thousands of gallons of very high pressure water mixed with various chemicals and sand which fractures rock formations near the drill, allowing extraction of oil and gas. Drillers use a variety of up to 539 chemicals in frack jobs, including toxic or carcinogenic ones like benzene, lead, ethylene glycol, methanol, boric acid, and 2-butoxyethanol. Companies have refused to disclose which chemicals they inject into particular wells, citing trade secret protection.

Fracking can cause water contamination if drilling fluid leaks into aquifers or if fluid that comes back to the surface is not disposed of properly. There are thousands of frack wells in dozens of states including the Marcellus and also Texas, North Dakota, Colorado, Louisiana and New Mexico. Some wells can use millions of gallons of water. Fluid that returns to the

surface contains drill chemicals as well as toxic or radioactive metals leached from rock underground. Some of this fluid is ending up in local rivers.

The expansion of fracking is increasing supplies of domestic oil and gas, causing natural gas prices to plunge. This is leading to increased reliance on gas to generate electricity, instead of non-polluting technologies like wind or solar, which are having a hard time competing with cheap gas. Drillers claim gas is a "green solution" since burning gas to make electricity emits less carbon dioxide than burning coal, but having easy access to cheap gas is prolonging reliance on fossil fuels and will ultimately increase CO2 emissions and global climate change.

Fracking is exempted from both the Clean Water Act and the Safe Drinking Water Act and remains under-regulated. Due to the depressed economy, lack of EPA oversight, and especially strong-arming of the gas companies, fracking is expanding even as many local communities organize to prevent contamination.

Direct action in July will fit in with MSEF's work with local groups to build effective resistance in rural areas against fracking. No drilling! No compromise!

Contact susquehannaearthfirst@gmail.com, occupywellstreet.blogspot.com, or Marcellusearthfirst.rocus.org for info.

TA MAU DAY

corporations where industry representatives work with conservative legislators to write pro-corporate model legislation, which is then introduced into state legislatures across the country by elected officials who are ALEC members. ALEC's model laws focus on deregulation, attacks on labor and immigrants, and weakening environmental and health laws. 98 percent of ALEC's income comes from 300 major corporate sources -- companies like ExxonMobil, Coca-Cola, Wal-Mart, Bayer. Around 1/3 of US legislators from all 50 states -- 2000 in all -- belong to ALEC.

ALEC wrote the Stand Your Ground gun law enacted in Florida and other states that

occupations began. We have created new communities based on direct democracy that are providing a greater possibility for our voices to be heard than found in any of the mainstream society's current institutions. We call for a convergence of these communities from July 25th-28th in Salt Lake City for all those oppressed by legislation created by ALEC. We will provide an open and inclusive space for resistance, rebellion, and a diversity of tactics so that we can develop solutions together where the voice of the people is not suppressed by the voice of the financial elite. It is through solidarity that we will find our greatest strength.

For more info, email especifista@riseup.net.
For info on ALEC, check alecexposed.org.

hundreds of thousands of gallons of very high pressure water mixed with various chemicals and sand which fractures rock formations near the drill, allowing extraction of oil and gas. Drillers use a variety of up to 539 chemicals in frack jobs, including toxic or carcinogenic ones like benzene, lead, ethylene glycol, methanol, boric acid, and 2-butoxyethanol. Companies have refused to disclose which chemicals they inject into particular wells, citing trade secret protection.

Fracking can cause water contamination if drilling fluid leaks into aquifers or if fluid that comes back to the surface is not disposed of properly. There are thousands of frack wells in dozens of states including the Marcellus and also Texas, North Dakota, Colorado, Louisiana and New Mexico. Some wells can use millions of gallons of water. Fluid that returns to the

easy access to cheap gas is prolonging reliance on fossil fuels and will ultimately increase CO2 emissions and global climate change.

Fracking is exempted from both the Clean Water Act and the Safe Drinking Water Act and remains under-regulated. Due to the depressed economy, lack of EPA oversight, and especially strong-arming of the gas companies, fracking is expanding even as many local communities organize to prevent contamination.

Direct action in July will fit in with MSEF's work with local groups to build effective resistance in rural areas against fracking. No drilling! No compromise!

Contact susquehannaearthfirst@gmail.com, occupywellstreet.blogspot.com, or Marcellusearthfirst.rocus.org for info.

A MAY DAY Fun Times Brief History

By Zelda Oakberg

Every year, people around the world celebrate May Day as International Workers Day to commemorate the struggle of working people for liberation and justice. In the US, May Day isn't an official holiday nor is it celebrated by very many people even though celebrating May Day as a worker's holiday started in the US.

In 1886, the American Federation of Labor adopted a resolution that "eight hours shall constitute a legal day's labor from and after May 1st 1886." With workers forced to work ten, twelve, and fourteen hours a day, support for the eight-hour movement grew rapidly. In the months prior to May 1st, thousands of organized and unorganized workers, members of the Knights of Labor and of the American Federation of Labor, were drawn into the struggle.

In Chicago, 400,000 workers went out on strike. Chicago was the center of agitation and anarchists were in the forefront of the labor

Although it was never determined who threw the bomb, the incident was used as an excuse to attack and scapegoat anarchists and the labor movement in general. In the middle of a police reign of terror, union leaders and suspected radicals were randomly arrested without charge -- "make the raids first and look up the law afterwards," said the police. You see these tactics today being used against the occupy movement.

Anarchists in particular were harassed and eight of Chicago's most active were charged with conspiracy to murder in connection with the Haymarket bombing. Albert Parsons, August Spies, Samuel Fielden, Michael Schwab, George Engel, Adolph Fischer, Louis Lingg, and Oscar Neebe -- were tried and found guilty despite a lack of evidence connecting any of them to the bombing. Neebe received 15 years while the others were sentenced to die.

The day before the execution date, Fielden

By Ben de la Torre

So this list is not meant to be followed verbatim but rather to inspire creative revolution. Too often I see the same chants and marches occurring ad-infinitum. This seems to frustrate the more "radical left", understandably. However, violent acts against the state seem to provide the media with rhetoric against the positive policy changes that inspire the "radical left" and isolate us from the majority. The below ideas are meant as a way to provide an inclusive environment in which to present the importance of worker unity. Support your local worker owned collectives. Help maintain your local squats and community gardens. May Day is a day to remind ourselves and others that we are self-sufficient individuals. That we can exist outside capitalism. I hope that everyone has a great May Day.

6. Freeze Tag Costume Party
Dress up, play freeze tag in the street.
5. Musical Autonomous Zones

Set up some key locations in your city. Bring a bunch of junk band equipment or real equipment or anything musical. Let anyone and everyone play music together. Let the people dance and sing. Have fun with it.

4. Live Theatre

Make a play. Perform it in a highly visible place. Make it interactive. Or even "improv." Make it political. Or make it just fun. Whatever. Just get people to participate in this thing they don't normally see or interact with.

3. Public Nudity

Always fun. Go to a park and get naked. Make love in the streets. (if you are concerned about the legality of this do some research.) your local nudity laws @ (website.)

2. Capture the Flag

Or capture a colored stuffed pig if you wish. Pirates vs. Ninjas. Aliens vs. Robots. Any combination of fun easily distinguishable teams. Animals vs. Plants.



Brief History

By Zelda Oakberg

Every year, people around the world celebrate May Day as International Workers Day to commemorate the struggle of working people for liberation and justice. In the US, May Day isn't an official holiday nor is it celebrated by very many people even though celebrating May Day as a worker's holiday started in the US.

In 1886, the American Federation of Labor adopted a resolution that "eight hours shall constitute a legal day's labor from and after May 1st 1886." With workers forced to work ten, twelve, and fourteen hours a day, support for the eight-hour movement grew rapidly. In the months prior to May 1st, thousands of organized and unorganized workers, members of the Knights of Labor and of the American Federation of Labor, were drawn into the struggle.

In Chicago, 400,000 workers went out on strike. Chicago was the center of agitation and anarchists were in the forefront of the labor movement. On the morning of May 1, 1886, armed Pinkerton private security, militia and the National Guard were ready to put down what they thought would be a workers' insurrection. Instead, a parade and festivities took place without any trouble.

Two days later, again police charged in at another meeting of striking workers outside the McCormick harvester. They started shooting workers in the back as they tried to flee. Outraged by this vicious police attack, Albert Parsons circulated a flyer calling for a meeting at Haymarket Square in Chicago.

The demonstration was larger than expected. After beginning to disband because of a gathering storm, the police started marching on the crowd. Suddenly somebody in the crowd threw a bomb at the police, killing seven.

Although it was never determined who threw the bomb, the incident was used as an excuse to attack and scapegoat anarchists and the labor movement in general. In the middle of a police reign of terror, union leaders and suspected radicals were randomly arrested without charge -- "make the raids first and look up the law afterwards," said the police. You see these tactics today being used against the occupy movement.

Anarchists in particular were harassed and eight of Chicago's most active were charged with conspiracy to murder in connection with the Haymarket bombing. Albert Parsons, August Spies, Samuel Fielden, Michael Schwab, George Engel, Adolph Fischer, Louis Lingg, and Oscar Neebe -- were tried and found guilty despite a lack of evidence connecting any of them to the bombing. Neebe received 15 years while the others were sentenced to die.

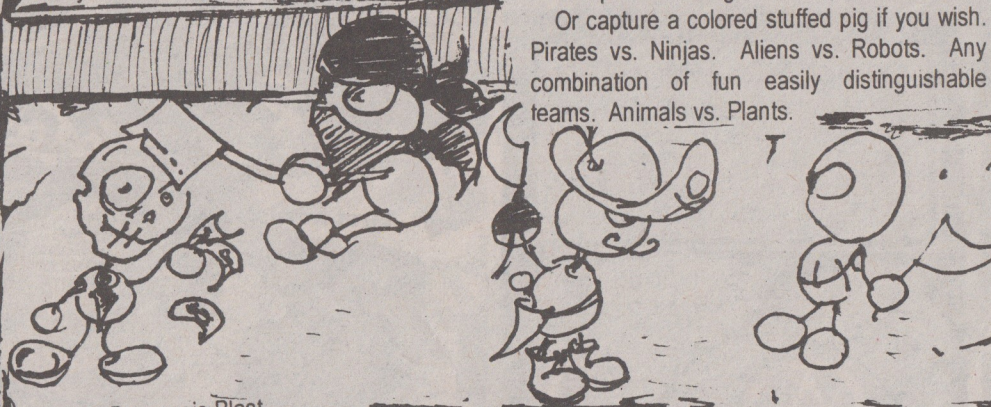
The day before the execution date, Fielden and Schwab's sentences were commuted while 21-year-old Lingg committed suicide by detonating a blasting cap in his mouth. As an anarchist, he did not recognize the right of the state to take his life and therefore decided to take it on his own.

On November 11, 1887, known by anarchists the world over as "Black Friday", Parsons, Spies, Fischer, and Engels stood on the gallows. Under his hood, Spies spoke his final words, "The time will come when our silence will be more powerful than the voice you strangle today."

In 1888, the AFL set May 1st, 1889 as a day of action for the eight-hour day. The following year, the newly formed International Association of Working People voted their support, and workers all over Europe and America demonstrated by holding meetings and parades to celebrate the eight-hour workday. This was the birth of the International May Day, still celebrated around the globe.

By Ben de la Torre

So this list is not meant to be followed verbatim but rather to inspire creative revolution. Too often I see the same chants and marches occurring ad-in-finitum. This seems to frustrate the more "radical left", understandably. However, violent acts against the state seem to provide the media with rhetoric against the positive policy changes that inspire the "radical left" and isolate us from the majority. The below ideas are meant as a way to provide an inclusive environment in which to present the importance of worker unity. Support your local worker owned collectives. Help maintain your local squats and community gardens. May Day is a day to remind ourselves and others that we are self-sufficient individuals. That we can exist outside capitalism. I hope that everyone has a great May Day.



7. Bourgeois Blast

Prep -- find out some of the scummiest buildings in your area -- real capitalist shit bags -- and come up with clues to lead folks to them. Give all the contestants a set of clues and a set of paint balloons or dozens of rotten eggs... or something like. Whoever discovers the most locations gets a prize. The idea here is to create awareness about your neighborhoods and out some of the shittier landlords and employers.

6. Freeze Tag Costume Party

Dress up, play freeze tag in the street.

5. Musical Autonomous Zones

Set up some key locations in your city. Bring a bunch of junk band equipment or real equipment or anything musical. Let anyone and everyone play music together. Let the people dance and sing. Have fun with it.

4. Live Theatre

Make a play. Perform it in a highly visible place. Make it interactive. Or even "improv." Make it political. Or make it just fun. Whatever. Just get people to participate in this thing they don't normally see or interact with.

3. Public Nudity

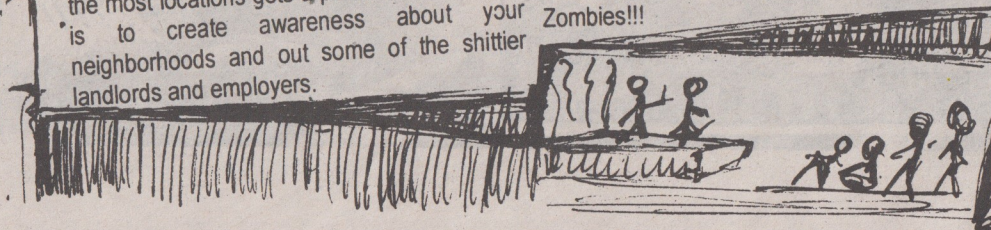
Always fun. Go to a park and get naked. Make love in the streets. (if you are concerned about the legality of this do some research.) your local nudity laws @ (website).)


2. Capture the Flag

Or capture a colored stuffed pig if you wish. Pirates vs. Ninjas. Aliens vs. Robots. Any combination of fun easily distinguishable teams. Animals vs. Plants.

1. Zombie Assault

Dress up like a group of corporate zombies after peoples' money and brains. A second group dresses like radical zombie killers. Anarchists, hippies, punks,... this part shouldn't be hard. Stage a battle with foam bats and weapons in a public forum. Kill the Zombies!!!



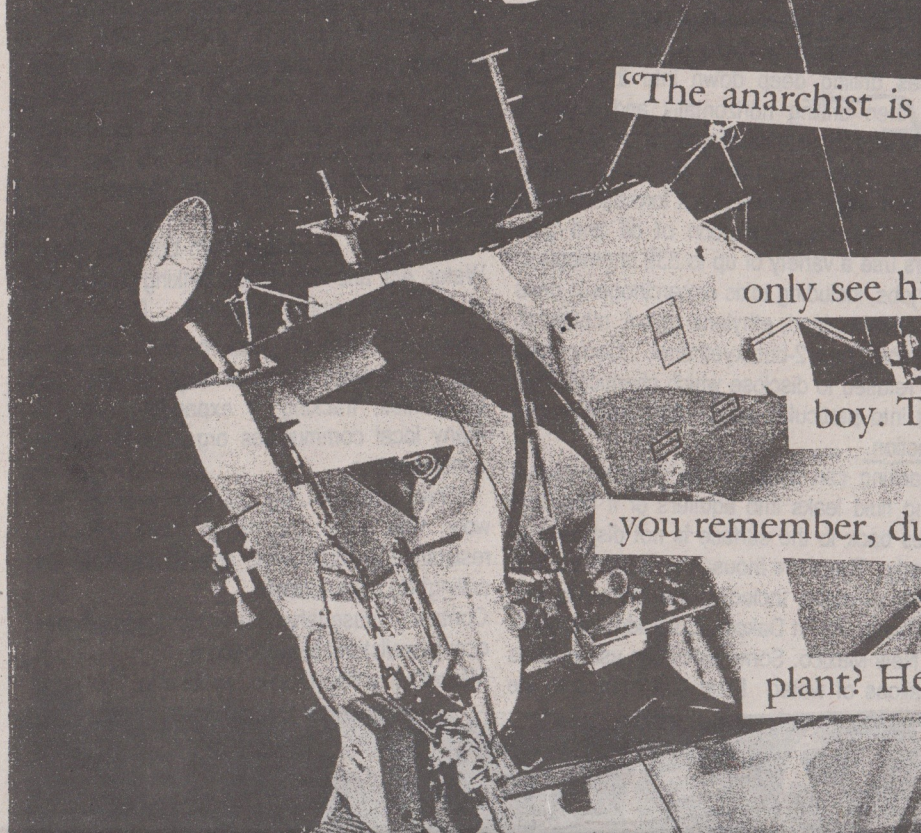


"It was all mixed in with a

Porky Pig cartoon." He waved at the tube. "It comes into your dreams, you know. Filthy machine. Did you ever see the one

about Porky Pig and the anarchist?"

She had, as a matter of fact, but she said no.



"The anarchist is dressed all in black. In the dark you can

only see his eyes. It dates from the 1930's. Porky Pig is a little

boy. The children told me that he has a nephew now, Cicero. Do

you remember, during the war, when Porky worked in a defense

plant? He and Bugs Bunny. That was a good one too."

"Dressed all in black," Oedipa prompted him.

"The anarchist is dressed all in black. In the dark you can

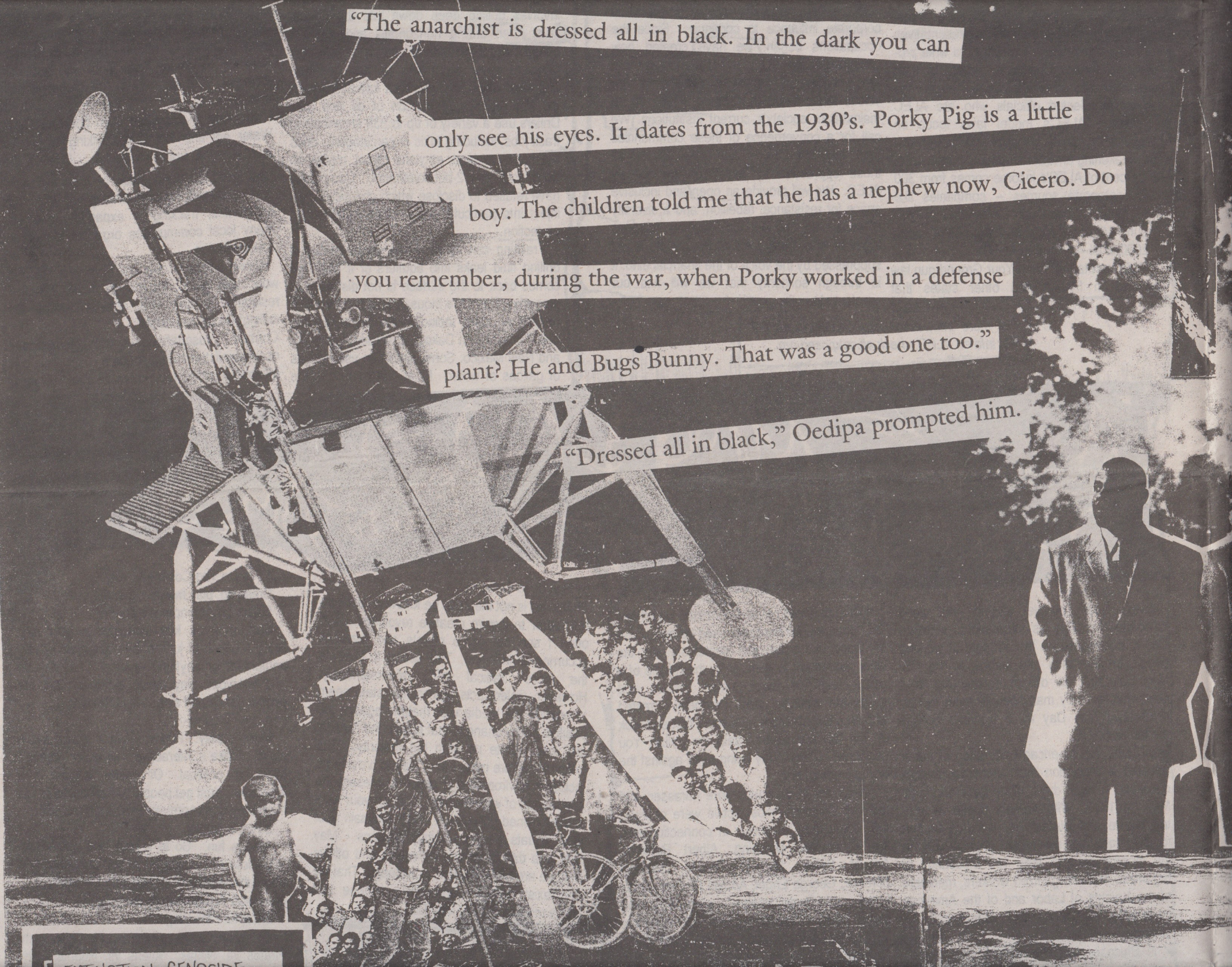
only see his eyes. It dates from the 1930's. Porky Pig is a little

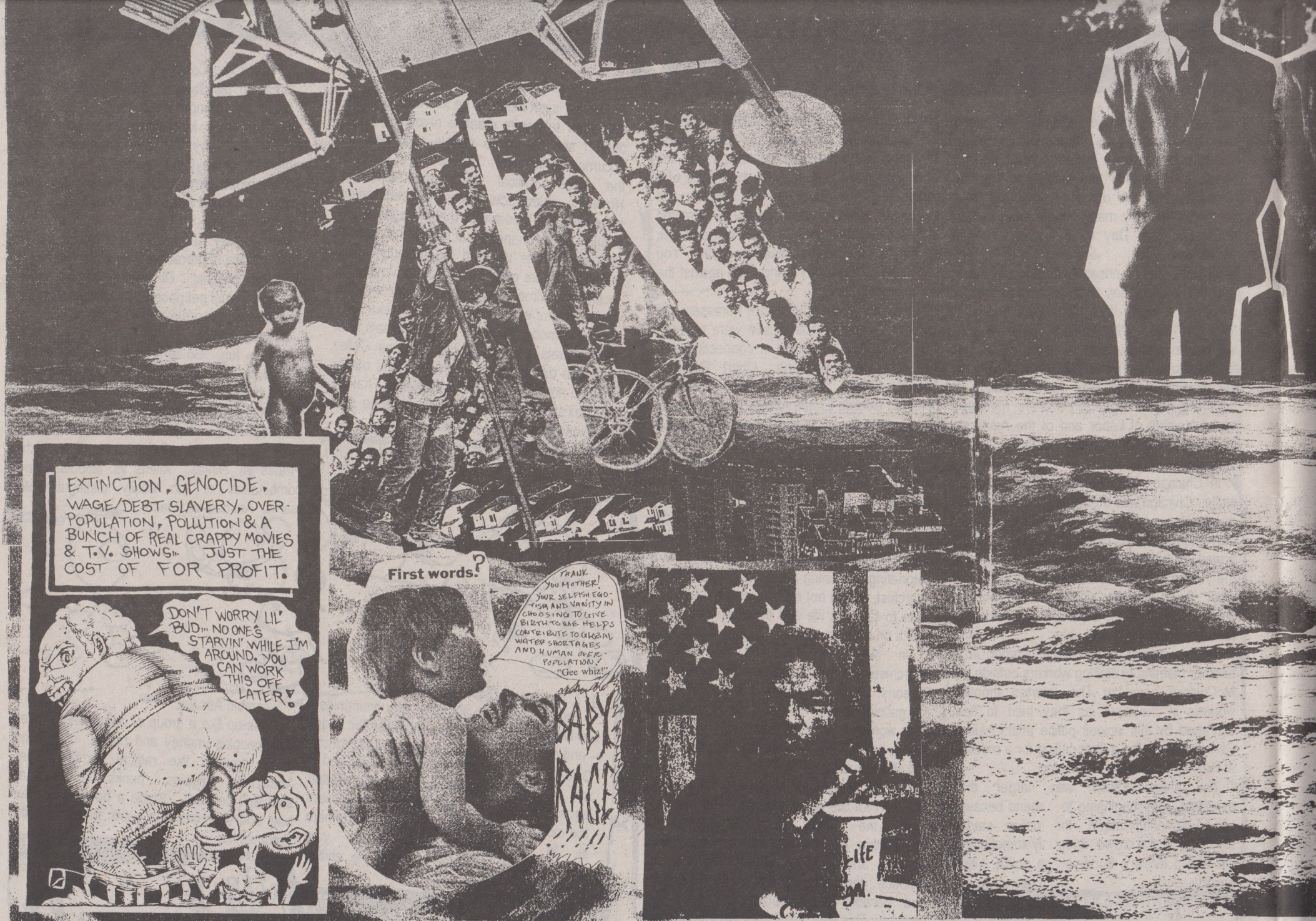
boy. The children told me that he has a nephew now, Cicero. Do

you remember, during the war, when Porky worked in a defense

plant? He and Bugs Bunny. That was a good one too."

"Dressed all in black," Oedipa prompted him.





EXTINCTION, GENOCIDE,
WAGE/DEBT SLAVERY, OVER-
POPULATION, POLLUTION & A
BUNCH OF REAL CRAPPY MOVIES
& T.V. SHOWS... JUST THE
COST OF FOR PROFIT.



First words?

THANK
YOU MOTHER!
YOUR SELFISH EGO-
TISM AND VANITY IN
CHOOSING TO LIVE
BIRTH TO ME HELPS
CONTRIBUTE TO GLOBAL
WATER SHORTAGES
AND HUMAN OVER-
POPULATION.
"Gee whiz!"

BABY
RAGE



THIS IS REPORT ON THE MARCH HAPPENING TO SACRAMENTO FOR EDUCATION

Endless Summer 2012 • Slingshot • Page 5

By Wes Vasquez, Autonomous Student

The "99 Mile March for Education" saw students travel from Berkeley to Sacramento on foot in what might be described as the first pilgrimage of the new student movement. With this in mind, I arrived at Oscar Grant Plaza in Oakland on March 1st expecting the students marching in from Berkeley. The following text is a first-hand account of what transpired...

Day 1. It's about 2:45pm and about a hundred community organizers occupy the seats of the Oakland City Hall amphitheatre with a rally to keep the energy up. Megaphones let out calls for the end of the current systematic divestments from education - a symptom of the dominant culture of austerity. "Education will keep our kids off of the streets." Someone takes a seat and asserts a mantra "out on the streets and into the jail." And it is true that a major concern for a lot of people is making sure that their kids stay out of the jails. Jails are occupied overwhelmingly by people of color. As an advocate of street culture, that eternally mysterious flux of the commons, I think about how if more people were in the streets, we'd have a lot more fun - it might be a difference in definition. A nearby sign reads: "Our dreams can't wait." Four cops with riot sticks linger in the background - speaking under their breaths as if telling each other "take it. easy."

I decide to meet the Berkeley contingent at 52nd street, acknowledging that rallies never did much for me anyway, although I understand their role. I bike north on Telegraph Ave. The crowd I come across is made up of around three-hundred persons. Banners and pickets in hand, the people of the protest make their way with a motley motorcade: a van painted with murals depicting the struggle at

for it. It was an idea that I thought might only happen once - this notion most interested me in the march. A man carries a rather large inverted U.S. flag. Two livestreamers cover the movements of about forty people, which seems a little excessive... Although the value of recording events is understandable, it becomes hard to see the merits in documenting every fucking thing. Might we be able to more effectively resist surveillance culture, instead of strengthening it? With the recent passing of the National Defense Authorization Act (NDAA) the position of social antagonists in the United States is made more precarious. Even in the lead-up to the bill's passing, more and more stories reach the surface of government agencies monitoring political groups (including student organizations). All of this is under the veil of post-9/11 fear that seems to hold less and less

take them to Saint Mark's United Catholic Church, where they would eat burritos and sleep. An account from ReclaimUC.blogspot.com describes the scene: "A couple of people from Occupy Richmond came to talk with us tonight about the different kinds of work they've done... Somebody affiliated with Richmond Spokes said one central issue for Occupy Richmond is the pollution that has been introduced by Chevron in this area. The atmosphere and environment in Richmond is significantly more carcinogenic than in other parts of the Bay Area."

Day 2 would see another oil refinery approaching Vallejo. Protesters described the sharp pain felt in breathing the air in. Police attempted to corral marchers in such a way to exert a most comfortable level of control for the police themselves. No one was completely sure what their role was other than giving the

most. Others who saw the General Assembly as an authoritative governing body of the movement experienced some cognitive dissonance, though.

Sitting among the tents I think about the criticism applied by some to parts of Occupy that seem to evoke a Burning Man aesthetic. I have certainly been one to apply such a criticism to what were, for me, the least exciting parts of Occupy. Yet one of the most transmissible elements of Occupy has been the camp/community structure. Perhaps what is positive about this is that people are able to experiment towards livable communities. The intensity of the camps can't simply be written off as a detriment. Conflict signifies a new synthesis - issues are being looked at in lights that are left untouched in the armchairs of world.

A quick circle discussion is held, which revolves around the question of how to greet the 99 Mile Marchers. It is quickly decided that we should hide and surprise them. We do just that. People hide in tents donated to Davis Occupy by supporters in New Zealand. Chants are heard in the distance. They are approaching. In the tent, a Davis Occupier fills me in on the local political happenings. Nearby, Davis cops hide themselves behind the neighboring trees. As the marchers come in, everyone jumps out. Surprise. We sit around and share tamales, beans, and rice that was coordinated in Davis. The talk is friendly and cheerful. This leads me to hear about efforts to shut down the Monsanto headquarters that are located in Davis. I overhear a conversation about how capitalism is polling lower than ever - it is so low that rightwing advisors like Frank Luntz are telling politicians to avoid using the word. The UC Davis does an extensive amount of agricultural research for big industry, with many professors taking on the unfortunate role of genetically-modified-organism-apologists when needed. Local TV reporters set up lights in the distance for their predictably botched reports. Dessert is in the form of Occu-pies, which are apple pies

...ONE OF THE MOST TRANSMISSIBLE
ELEMENTS OF OCCUPY HAS BEEN THE
CAMP/COMMUNITY STRUCTURE.
PERHAPS WHAT IS POSITIVE ABOUT
THIS IS THAT PEOPLE ARE ABLE
TO EXPERIMENT TOWARDS LIVABLE
COMMUNITIES.



seats of the Oakland City Hall amphitheatre with a rally to keep the energy up. Megaphones let out calls for the end of the current systematic divestments from education - a symptom of the dominant culture of austerity. "Education will keep our kids off of the streets." Someone takes a seat and asserts a mantra "out on the streets and into the jail." And it is true that a major concern for a lot of people is making sure that their kids stay out of the jails. Jails are occupied overwhelmingly by people of color. As an advocate of street culture, that eternally mysterious flux of the commons, I think about how if more people were in the streets, we'd have a lot more fun - it might be a difference in definition. A nearby sign reads: "Our dreams can't wait." Four cops with riot sticks linger in the background - speaking under their breaths as if telling each other "take it easy."

I decide to meet the Berkeley contingent at 52nd street, acknowledging that rallies never did much for me anyway, although I understand their role. I bike north on Telegraph Ave. The crowd I come across is made up of around three-hundred persons. Banners and pickets in hand, the people of the protest make their way with a motley motorcade: a van painted with murals depicting the struggle at UC (with the words "UC Santa Rita" ironically emblazoned on the vehicle - the name from the jail many UCB protesters are transported to), a sympathetic car, and a less sympathetic unmarked police SUV all weave in, out, and among the crowd. Every couple blocks, the unmarked vehicle stops to let a police cameraman out to capture the faces of the march. It isn't clear how they validate their task

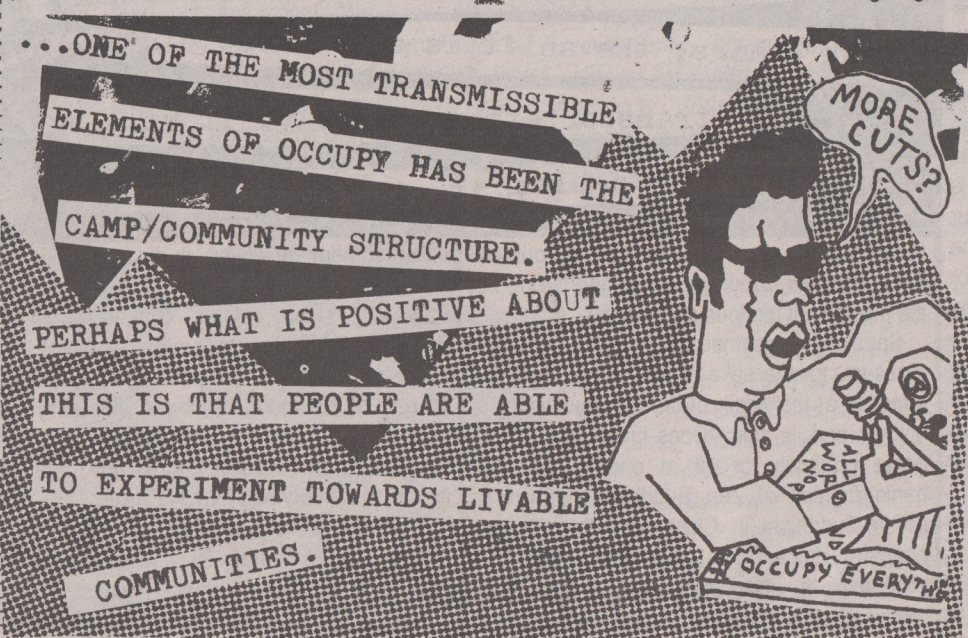
to the unknowable "People of California" that they so often use as a cover. "The pigs are fucking filming us." It is precisely in this sort of situation that masks are warranted. So some mask up for a few more blocks until the unmarked car drives away, into the background.

The crowd's entrance to the plaza is greeted with the cheers of another. A banner draped between willing hands says, "THIS IS HAPPENING." Captain America makes his appearance, shield in hand. "Here comes Berkeley," they chant. "Let's go Oakland." The four aforementioned Oakland police have made their way across the street and keep

resent passing of the National Defense Authorization Act (NDAA) the position of social antagonists in the United States is made more precarious. Even in the lead-up to the bill's passing, more and more stories reach the surface of government agencies monitoring political groups (including student organizations). All of this is under the veil of post-9/11 fear that seems to hold less and less

in Richmond is significantly more carcinogenic than in other parts of the Bay Area."

Day 2 would see another oil refinery approaching Vallejo. Protesters described the sharp pain felt in breathing the air in. Police attempted to corral marchers in such a way to exert a most comfortable level of control for the police themselves. No one was completely sure what their role was other than giving the



weight in the minds of people in the United States. Instead of it being the patriotic thing to accept such a blatant disregard for people's privacy and freedom, many are seeing such acts as far-reaching violations.

The time from Oakland to Berkeley dilates and I appreciate the old Victorians and graffiti more and more. Usually this trip is formed by a bike or bus ride. Something about moving on foot through the asphalt canals usually reserved for cars that makes for a refreshing view. Now in Berkeley, makes their way onto Martin Luther King Jr. Way, a street that borders the high school. Two ten-year-old wanderers pass some time marching with us for a couple blocks. Front of City Hall finds a congregation of teachers' and school workers' unions and students from K-12 and now the higher education types filter in. Cheers. Smiles. This rally has a busdriver talking into a microphone. A common enough message: "Education is a right, not a privilege." In the bushes, kids play tag. "You can't catch me." Another plays catch with one of the "00ers"

marchers a hard time. Along the way they would be greeted by spontaneous masses of supporters. Pizza for dinner.

Day 3. It's 7:01 pm and the student occupiers of UC Davis are anticipating the arrival of the 99 Mile Marchers. Word has come in that the first marcher has arrived. The giant pencils are at rest waiting for the rest of the group. Davis has had its share of political action on the campus in recent history - with many tracing their political unities back to the fall of 2009, in the wake of 32% fee increases. Then, students took over Mrak Hall in what was a radical coming of age for many. At this time, occupations as a tactic - although nothing new - had been marginalized by those with more conservative aspirations. Now it's hard not to talk about the political scene without talking about occupying. As this goes to print, non-profits are currently organizing their own "occupations." It is unclear what trajectory this will take.

The Davis occupiers, having gained considerable pull in the area post-pepper-

world. A quick circle discussion is held, which revolves around the question of how to greet the 99 Mile Marchers. It is quickly decided that we should hide and surprise them. We do just that. People hide in tents donated to Davis Occupy by supporters in New Zealand. Chants are heard in the distance. They are approaching. In the tent, a Davis Occupier fills me in on the local political happenings. Nearby, Davis cops hide themselves behind the neighboring trees. As the marchers come in, everyone jumps out. Surprise. We sit around and share tamales, beans, and rice that was coordinated in Davis. The talk is friendly and cheerful. This leads me to hear about efforts to shut down the Monsanto headquarters that are located in Davis. I overhear a conversation about how capitalism is polling lower than ever - it is so low that rightwing advisors like Frank Luntz are telling politicians to avoid using the word. The UC Davis does an extensive amount of agricultural research for big industry, with many professors taking on the unfortunate role of genetically-modified-organism-apologists when needed. Local TV reporters set up lights in the distance for their predictably botched reports. Dessert is in the form of Occu-pies, which are apple pies with cheddar cheese on top. Some suggest that the vegan alternative could be made with nutritional yeast.

"There are way too many mic checks," I say to a friend. The term, a shortening of "microphone check," is one that is nearly unfortunately). The group isn't so big that one can't hear someone yell. Goes to show how people are quick to return to comfortable forms. Are there any mic check tattoos yet? forms. Are there any mic check tattoos yet? I've always found them to be a little creepy. "GENERAL ASSEMBLY IN FIVE MINUTES." "Finally," someone exhales. People will discuss tactical matters for the next and final day in Sacramento. Others freely talk in smaller groups with friends to discuss their own plans.

Day 5. The culmination at the California state capitol would see thousands of protestors, disenfranchised by the actions of an elite class of politicians. Traffic reports let local suits know what streets to avoid on their way to work. Some were there to lobby those

the jail many UCB protesters are transported to), a sympathetic car, and a less sympathetic unmarked police SUV all weave in, out, and among the crowd. Every couple blocks, the unmarked vehicle stops to let a police cameraman out to capture the faces of the march. It isn't clear how they validate their task

to the unknowable "People of California" that they so often use as a cover. "The pigs are fucking filming us." It is precisely in this sort of situation that masks are warranted. So some mask up for a few more blocks until the unmarked car drives away, into the background.

The crowd's entrance to the plaza is greeted with the cheers of another. A banner draped between willing hands says, "THIS IS HAPPENING." Captain America makes his appearance, shield in hand. "Here comes Berkeley," they chant. "Let's go Oakland." The four aforementioned Oakland police have made their way across the street and keep their distance. They communicate over walkies to another cop behind City Hall's doors - doors are adjacent to the plaza. Suits come in and out of the building.

A friend fills me in on the early parts of the day. At 7am, there was an attempted blockade of the UC Berkeley Administration building (California Hall) in which the edifice was wrapped in caution tape. Noon saw the rally on the Berkeley campus. "Diversity has greatly decreased, look around," was the echoed message from the steps of Sproul Hall - an observation of the decreased enrollment of marginalized persons on the campus. The stop in Oakland lasts for a little and soon it is off again.

Back to Berkeley to meet with a rally for high school faculty, students, and workers... The road to Berkeley this time is San Pablo Avenue. At this point the crowd is a solid forty and more or less this will be the group to make their way to Sacramento, the state capitol. The decision to actually march the whole distance was said to be an accident. Early flyers described a march "to Sacramento" rather than one "on Sacramento." People decided to roll with the mistake and they started to prepare

States. Instead of it being the patriotic thing to accept such a blatant disregard for people's privacy and freedom, many are seeing such acts as far-reaching violations.

The time from Oakland to Berkeley dilates and I appreciate the old Victorians and graffiti more and more. Usually this trip is formed by a bike or bus ride. Something about moving on foot through the asphalt canals usually reserved for cars that makes for a refreshing view. Now in Berkeley, makes their way onto Martin Luther King Jr. Way, a street that borders the high school. Two ten-year-old wanderers pass some time marching with us for a couple blocks. Front of City Hall finds a congregation of teachers' and school workers' unions and students from K-12 and now the higher education types filter in. Cheers. Smiles. This rally has a busdriver talking into a microphone. A common enough message: "Education is a right, not a privilege." In the bushes, kids play tag. "You can't catch me." Another plays catch with one of the "99ers" (the term coined for the marchers). Still another upstages the speaker with his dance, waving his own sign: "Teachers taught the 1%." And another: "We might not be able to vote. We might be the future. But we're also the present." Don't fuck with these kids.

A fifteen-foot cardboard pencil carries yet another message: "Tax the rich to teach the children." The electoral aspirations of some in this march are clear. The "pay more taxes" message has already been echoed numerous times today. And yet there is no dominant sensibility. For some the march might represent a radical pilgrimage to the mythical capitol, for others an opportunity to recruit future trotskyites, and still others hold simple hopes for the elections. There is a politeness at these events that reflects a common understanding of such divergences. Yet this is too simple an image.

The 99ers are preparing to move on to Richmond. Tonight they'll stay at a Methodist Church in Richmond. As the marchers gather their things, a 6-year-old is quoted in a speech: "Joy is a fish swimming in the river of knowledge. That is why it doesn't get out." The day would see a twelve mile trek, which would

states. Instead of it being the patriotic thing to accept such a blatant disregard for people's privacy and freedom, many are seeing such acts as far-reaching violations.

Day 3. It's 7:01 pm and the student occupiers of UC Davis are anticipating the arrival of the 99 Mile Marchers. Word has come in that the first marcher has arrived. The giant pencils are at rest waiting for the rest of the group. Davis has had its share of political action on the campus in recent history - with many tracing their political unities back to the fall of 2009, in the wake of 32% fee increases. Then, students took over Mrak Hall in what was a radical coming of age for many. At this time, occupations as a tactic - although nothing new - had been marginalized by those with more conservative aspirations. Now it's hard not to talk about the political scene without talking about occupying. As this goes to print, non-profits are currently organizing their own "occupations." It is unclear what trajectory this will take.

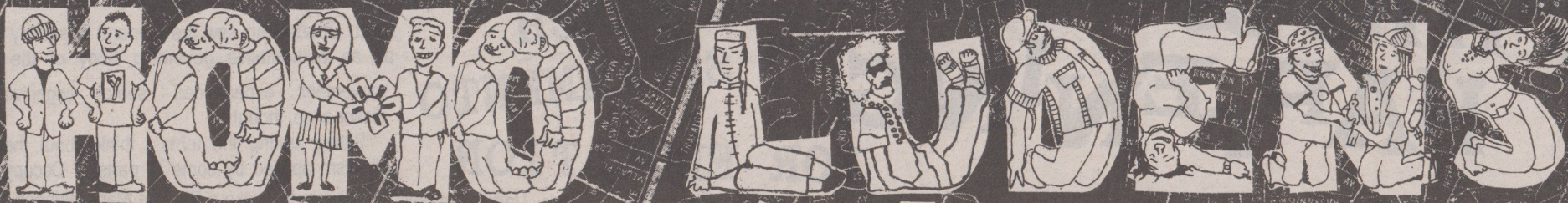
The Davis occupiers, having gained considerable pull in the area post-pepper-spray-incident, got the local administration on edge. Upper-level administrators are holding back in light of bad publicity. The sorts of conversations that are being had by students seem to detail ambivalence about what to do with this power. A recent takeover of an unused building was met with criticism after it was revealed that it would eventually become the Multicultural Center (although it's never been clear how near this reality was). The affected student groups still haven't moved into the building.

Another tactic that has been used at Davis was a daily blockade of an on-campus bank. The message was simple: banks do not belong on campus. Because of the hesitancy of the administration, police did very little to stop these renegade blockaders. The action was a success, with the bank having closed its doors on campus as of March 12, 2012 - much to the chagrin of local administrators. The Regents of the University of California drafted a letter to the bank, asking them to reconsider. The bank blockade was a move that was not possible under Davis' General Assembly model. So persons autonomously organized towards such a goal, which makes sense to

nutritional yeast.

"There are way too many mic checks," I say to a friend. The term, a shortening of "microphone check," is one that is nearly unfortunately). The group isn't so big that one can't hear someone yell. Goes to show how people are quick to return to comfortable forms. Are there any mic check tattoos yet? forms. Are there any mic check tattoos yet? I've always found them to be a little creepy. "GENERAL ASSEMBLY IN FIVE MINUTES." "Finally," someone exhales. People will discuss tactical matters for the next and final day in Sacramento. Others freely talk in smaller groups with friends to discuss their own plans.

Day 5. The culmination at the California state capitol would see thousands of protestors, disenfranchised by the actions of an elite class of politicians. Traffic reports let local suits know what streets to avoid on their way to work. Some were there to lobby those politicians. Others were more interested in the Occupy approach - blockades and building takeovers. In a move that attempted to replicate Wisconsin's capitol takeover, hundreds held it down in the Capitol building. At the end of the day, seventy-two were arrested. Many more stayed for support. Earlier, some attempted to hold a general assembly to talk about demands. Others rejected this approach, comparing it to the motions of nearby politicians. Many went home thinking that the day was unfolding in a way that was described as "pretty basic." In fact, the dominant move for many Occupy groups is to reject the logic of demands, for demands inherently reinforce the positions of mediators (politicians, administrators, police) in our lives. Even though the actions of a few aspiring politicians can seem to overshadow the efforts of many other "Occupy Everything, Demand Nothing" types, the latter still reflect the trend towards a radical rejection of what is. Such rejection might soon be traced to the new synthesis, one that could finally fully corrupt the corrupted political order of the present. Soon no one would be able to miss the fact that we wanted everything.



finding the beach beneath the streets ~ ~ ~

By Bjorn Gay

Reclaiming our glorious birthright as *homo ludens* (that is, the understanding of humanity as inherently playful) is predicated on what Raoul Vaneigem termed the Revolution of Everyday Life. In a broad sense, the first and last step of this transition is akin to *satori*, an act of realization that "breaks the spell" as CrimethINC and, earlier, G.I. Gurdjieff would say. The "spell" prevents us from recognizing the difference between being a consumer (be it of commodities or ideas) and anything else; it is, essentially, a state of dreamless sleep. This sleep state is characterized by a passive acceptance of the sense that what is presented to us by culture (or, perhaps more accurately stated, the Culture Industry) is insufficient yet seemingly totalizing in scope. Its self-appointed and self-evident status as the total sum of possibilities is a direct indication not of the world as it is, but of the dominance of a resilient and flexible perspective. As such, the problem is perception. However, we must be wary of our susceptibility to seductions promising the attainment of this shift in perception quickly, for the necessary realization will not come easily, nor can it even resemble anything we perceive now. Metaphorically, it is not simply rearranging the deck chairs; the shift is a new mode of transportation entirely. It will be unrecognizable; it will be too much; it will be your own.

At the heart of the consumerist perspective is the normalization of vicarious living. Described in terms of merely surviving as opposed to actually living, the normalization of

merely being stylistic in terms of fashion and architecture), along with defeatist-receptive apathy and "caring" consumerism, generate these images which largely obstruct the imagination and defang the will. As desires outside of this perspective are understood as "impossible" to a worldview that prohibits the contexts for their realization, we are forced to a new order of mentation — be it dada epistemology, guerrilla ontology, or the suppression and realization of art. Larry Law puts an essential aspect of this maneuver eloquently: "theory is when you have ideas, ideology is when ideas have you." This is not

Metaphorically, it is not simply rearranging desk chairs; the shift is a new mode of transportation entirely. It will be unrecognizable; it will be too much...

to say that we must throw the bathtub out with the bath-water. Ideology-mongering is out, but the eruption of glorious chaos is in.

Speaking pragmatically, and in large measure, for the sake of mental traveling, the question at the origin of the rainbow, which is also its end, is thus: "Does breaking the spell come gradually or all at once?" Standard hagiographies of Zen Buddhism (known as Ch'an Buddhism in China) cite the Chinese peasant Huineng as the sixth and final Patriarch of the tradition. While largely premised on a revisionist history of Buddhism,

from Buddhism despite his enthusiasms for the Dharma, that is, the way of the Buddha. Untrained and uncouth, Huineng's presence at the monastery was tolerated, but by no means was he accepted as worthy of leadership as bestowed by the Dharma transmission from the ailing Fifth Patriarch. When the Fifth Patriarch announced that his successor would be determined by the man who composed the most illuminated poetic verse, only the head monk Shenxiu attempted, as all of the other monks deferred to his apparent wisdom. Indeed his verse was great, for its confirmed the truisms that one must embody to achieve

enlightenment; however, it did not evidence the illumination necessary for the position of Patriarch. Upon seeing Shenxiu's verse, Huineng immediately understood its failing — it had valorized the finger pointing to the moon instead of the moon itself; put differently, he mistook the map for the territory, to use Korzybski's terminology; he did not have the theory, the theory had him. He wrote:

The body is the bodhi tree. The mind is like a bright mirror stand. Be always diligent in cleaning it. Do not let it attract any dust.

While Shenxiu properly diagnosed and

hesitation:

Bodhi is fundamentally without any tree. The bright mirror is also not a stand. Fundamentally there is not a single thing. Where could any dust be attracted?

Following Hakim Bey's conception of "Immediatism," Huineng's response was "immediate" — both in the sense of being directly apprehended and without mediation. In wildness is the preservation of the world. Within his lifetime, Huineng's immediate or "Sudden Enlightenment" approach to Zen would become ossified as the Southern School and it would remain at odds with the gradual approach that defined the Northern Schools. The split has begotten more schisms and the disputes persist to the present.

Based upon the aforementioned history, we can only answer the question posed at the outset of this essay in a paradoxical affirmative. Yes — breaking the spell comes gradually, *and* it comes all at once; or, stated differently, we can answer the question posed at the outset of this essay not by choosing one or the other, but by saying simply yes — yes to both, yes to everything. Breaking the spell, the revolutionary of everyday life, finding the beach beneath the streets, developing class/ecological/gender consciousness, etc. — these are the metaphorical and theoretical orientations that can guide us to the death we all deserve. Terminological telos-babel aside, let these poisoned antidotes of inspiration stain your finger; let us look no further than long days and even longer nights of insurrectory conviviality for such unmediated pleasure.

Breaking the spell is not something that can

is, essentially, a state of dreamless sleep. This sleep state is characterized by a passive acceptance of the sense that what is presented to us by culture (or, perhaps more accurately stated, the Culture Industry) is insufficient yet seemingly totalizing in scope. Its self-appointed and self-evident status as the total sum of possibilities is a direct indication not of the world as it is, but of the dominance of a resilient and flexible perspective. As such, the problem is perception. However, we must be wary of our susceptibility to seductions promising the attainment of this shift in perception quickly, for the necessary realization will not come easily, nor can it even resemble anything we perceive now. Metaphorically, it is not simply rearranging the deck chairs; the shift is a new mode of transportation entirely. It will be unrecognizable; it will be too much; it will be your own.

At the heart of the consumerist perspective is the normalization of vicarious living. Described in terms of merely surviving as opposed to actually living, the normalization of vicarious living demands that one's existence is understood in terms of an array of prefabricated images of life instead of the chaotic potentiality that resides therein. Ideologies and theologies (the difference

eloquently: "theory is when you have ideas, ideology is when ideas have you." This is not

Indeed his verse was great, for its confirmed the truisms that one must embody to achieve

Metaphorically, it is not simply rearranging
desk chairs; the shift is a new mode of
transportation entirely. It will be
unrecognizable; it will be too much...

to say that we must throw the bathtub out with the bath-water. Ideology-mongering is out, but the eruption of glorious chaos is in.

Speaking pragmatically, and in large measure, for the sake of mental traveling, the question at the origin of the rainbow, which is also its end, is thus: "Does breaking the spell come gradually or all at once?" Standard hagiographies of Zen Buddhism (known as Ch'an Buddhism in China) cite the Chinese peasant Huineng as the sixth and final Patriarch of the tradition. While largely premised on a revisionist history of Buddhism, the details of his appointment to such a position informs the question at the heart of this essay, namely, how do we break the spell? Joining the monastery as an illiterate peasant, Huiheng was ostensibly an outsider

enlightenment; however, it did not evidence the illumination necessary for the position of Patriarch. Upon seeing Shenxiu's verse, Huineng immediately understood its failing — it had valorized the finger pointing to the moon instead of the moon itself; put differently, he mistook the map for the territory, to use Korzybski's terminology; he did not have the theory, the theory had him. He wrote:

The body is the bodhi tree. The mind is like a bright mirror stand. Be always diligent in cleaning it. Do not let it attract any dust.

While Shenxiu properly diagnosed and explicated the essential issue at the heart of Zen, he could not see past his devotion to the images, symbols, and methods that composed his Zen lifeworld. Having little exposure to such distractions, Huineng responded without

would become ossified as the Southern School and it would remain at odds with the gradual approach that defined the Northern Schools. The split has begotten more schisms and the disputes persist to the present.

Based upon the aforementioned history, we can only answer the question posed at the outset of this essay in a paradoxical affirmative. Yes — breaking the spell comes gradually, *and* it comes all at once; or, stated differently, we can answer the question posed at the outset of this essay not by choosing one or the other, but by saying simply yes — yes to both, yes to everything. Breaking the spell, the revolutionary of everyday life, finding the beach beneath the streets, developing class/ecological/gender consciousness, etc. — these are the metaphorical and theoretical orientations that can guide us to the death we all deserve. Terminological telos-babel aside, let these poisoned antidotes of inspiration stain your finger; let us look no further than long days and even longer nights of insurrectory conviviality for such unmediated pleasure.

Breaking the spell is not something that can be accomplished once and for all. The dream of finality is the barren image of liberation. We should celebrate the privilege of scars, the ever-present necessity of the impossible.

Contact the author at Corvid College SF
www.corvidcollegesf.com

WHERE HERE! WHERE ARE YOU?

radical space updates

Compiled by Jesse D. Palmer

Here's some community spaces we've learned about since we published the 2012 organizer, plus some more corrections. Thanks to everyone who sent us info, plus all the volunteers keeping these spaces afloat. You can check Slingshot's on-line contact list

The Smell - Los Angeles, CA

An all-ages, volunteer-run venue. 247 S. Main St. Los Angeles, CA 90012

Esperanza Peace and Justice Center - San Antonio, TX

A huge 9500 square foot building that hosts art shows, speakers, meetings, and performances

Visible Voice Books - Cleveland, OH

An independent new and used bookshop with a free meeting/performance space that hosts community events. They also have a wine bar and garden courtyard. 1023 Kenilworth Ave, Cleveland, Ohio 44113 216-701-0809, visiblevoicebooks.com

events and provide social space in their new commercial space. 576A Water Street, St. John's, NL, A1E 1B8, Canada, ordinaryspokes.org

Changes to the 2012 Slingshot Organizer

prefabricated images of life instead of the chaotic potentiality that resides therein. Ideologies and theologies (the difference

position informs the question at the heart of this essay, namely, how do we break the spell? Joining the monastery as an illiterate peasant, Huiheng was ostensibly an outsider

zen, he could not see past his devotion to the images, symbols, and methods that composed his Zen lifeworld. Having little exposure to such distractions, Huineng responded without

or finality is the barren image of liberation. We should celebrate the privilege of scars, the ever-present necessity of the impossible.

Contact the author at Corvid College SF
www.corvidcollegesf.com

Where Have We Been? Where Are We Going?

radical space updates

Compiled by Jesse D. Palmer

Here's some community spaces we've learned about since we published the 2012 organizer, plus some more corrections. Thanks to everyone who sent us info, plus all the volunteers keeping these spaces afloat. You can check Slingshot's on-line contact list for more updates: slingshot.tao.ca.

Humboldt Grassroots Infoshop - Eureka, CA

They have a lending library & zines and host movie nights, Spanish night, workshops and discussions. Open M-F various hours. 47B West Third St. Eureka, CA [Mailing address PO Box 196, Eureka, CA 95501] humboldtgrassroots@riseup.net

Gya Community Gallery - St. Louis

A gallery dedicated to women's art and topics surrounding women's issues including family, youth, and community. They host exhibitions and events. 2700 Locust Ave. St. Louis, MO 63103 yeyoarts.org 314 374-3282

Rota Gallery and Studio - Plattsburgh, NY

A co-op art gallery, all-ages venue & community space that hosts events. 19 Clinton St., Plattsburgh, NY 12901 518-314-9872

The Smell - Los Angeles, CA

An all-ages, volunteer-run venue. 247 S. Main St. Los Angeles, CA 90012

Esperanza Peace and Justice Center - San Antonio, TX

A huge 9500 square foot building that hosts art shows, speakers, meetings, and performance. They're working to create a library, computer center, bookstore, coffee shop and shared office space. 922 San Pedro Ave, San Antonio, TX 78212, 210-228-0201

Bakersfield zine library - Bakersfield, CA

Zines and also a diy show venue in the garage called the Killer Clam. 137 Donna Ave. Bakersfield, CA 93304

Casa de Luz - Austin, TX

A macrobiotic, vegan restaurant / educational community center. 1701 Toomey Rd. Austin, TX 78704 (512) 476-2535

P&L Press Infoshop - Denver, CO

That have books, zines and materials for sale and host events. They are in the same building as Denver Health Collective, Bread and Roses (IWW), Colorado Street Medics, Denver Anarchist Black Cross, etc. 2727 27th Ave., Denver, CO 80211.

Visible Voice Books - Cleveland, OH

An independent new and used bookshop with a free meeting/performance space that hosts community events. They also have a wine bar and garden courtyard. 1023 Kenilworth Ave, Cleveland, Ohio 44113 216-701-0809, visiblevoicebooks.com

UniTEA House - Durango, CO

They offer free community space for meetings, shows, workshops, etc. They serve wild-crafted herb teas and locally made snacks on a donation basis. They have a free library, infoshop, free box and wi-fi. 666 College Drive Durango CO 81301, 970-239-1498

Groundswell Collective - Knoxville

A community space featuring events. 1512 Magnolia Ave., Knoxville, TN 37919

Tri-Cooperatives - Davis, CA

Three student coop houses located on campus that feature organic gardens and communal living. Near Regan Hall Circle, Davis, CA.

Ordinary Spokes Community Bike Shop - St. John's, Newfoundland, Canada

A collectively-run, volunteer-operated DIY bike shop that refurbishes used bikes, provides shop space and bike tools, teaches bicycle mechanics and promotes cycling. They host

events and provide social space in their new commercial space. 576A Water Street, St. John's, NL, A1E 1B8, Canada, ordinaryspokes.org

Changes to the 2012 Slingshot Organizer

- The Black Cherry in Toledo, OH is closed.
- The Radish in Springfield, MO no longer exists.
- We printed the wrong phone number and a mis-leading name for what should be called the DeCleyre Housing Cooperative. The right number is (901)-746-8126.
- The BRYCC House in Louisville, KY (Building Resources Yielding Cultural Change) lost their building to foreclosure -- they owned it for 7 years with a big mortgage. They are now at 825 South Floyd Street, Louisville, KY 502-383-1177 www.brycchouse.com
- The Furnace in Albany NY has a website: albanyfurnace.org.
- We got an email that the we should take the Sky Dragon Centre in Hamilton, Canada off the list because it is now a yuppie café that no longer hosts radical events and is hostile to radicals. Let us know if you agree or disagree.

Nuts!!!#9 Winter 2011-2012
Po box 7302

Olympia, WA 98507

This publication has been growing in popularity. This issue is unique — five posters printed on newsprint, some of which are double sided. No staples, no cover...no bar code number. It had to happen with the amount of energy generated about this, it was going to either die or evolve. The content seems heavy on impressionistic art, which strikes me as odd since the HC punk scene this is attached to rarely appreciates this aesthetic. There is one page that reviews shows and explores women's involvement in early punk, which will appease people stuck in the mundane past of printed matter. Given that no one expected this approach, the name Nuts will continue to cause ripples in zine circles. (eggplant)

The LandLine

Po Box 891231
Chicago, IL 60608

A gnarly looking project packing homespun articles and art on sixty pages of newsprint. The poetry, essays, comics, opinions, reviews and politics run hot one minute — and cold the next. A descendant of the Skeleton News, with some of the same staff and much of the same

Flying Into the Chandelier

Po Box 401
Berkeley, CA 94701

Stories and insights that is largely Bay Area focused, with lots of adventures into spaces that are overlooked and unappreciated. There is an edge to this that has as much influence from the Beats as it does from punk rock. An air of enthusiasm and wonder is what motivates the writing — without all the shock and mental health issues that was dead baggage to those movements. (eggplant)

Super Trooper #4/5

angela.k.roberts@gmail.com

These two zines seem to be in narrative form. Though not political, issues and resistance creep in at the edges. In issue four which is set in Korea, gentrification threatens displacement of poor people as a decrepit house absorbs the interest of the author. Anarchist, artists and activists are in the background of the story, but what seems central is a sense of establishing intimacy with the people around the author. Issue #5 is more focused on character sketches, evidently of people in Oakland CA. (eggplant)

Negative Prophet (Mission Mini Comix)

Missionminicomix.com

Baitline

74A Coleridge
SF CA 94110

An underground classified ads that provides an open forum on the projects, schemes and desires of radical deviants. Kink, art, and commerce are the main things being offered often priced as "trade" or some other anomaly. The covers are usually as provocative as the ads. (eggplant)

Moira Scar Vs. The Shopping Maul

scar.press.blogspot.com

This crudely made comic from a San Francisco band would be more common in today's environment if it wasn't for the widespread gentrification so prevalent. (eggplant)

Entropy

\$5+4 stamps (No trades)

Po box 13502
Olympia, WA 98508

Lots of care went into making this taking the author five years to write, contemplate and assemble the content. We are warned right off the bat that this has triggering episodes inside. An early experience of sexual abuse by an older family member haunts the author and compels them into a life of seeking healing in

culture wisdom does come out, but the zine is largely about emotional survival. There are a few assertions made that have a pseudo-scientific language that I found suspect — but faulty facts are endemic in zine culture. What is rare is the long time that went to getting this to readers, and because of that a lot of what's here resonates. (eggplant)

Food Eaters #1

3124 Shattuck Ave. Berkeley, CA 94607

Food Eaters makes its first appearance in the zine world with a collection of esoteric scribbles. The introduction describes the issue as a sort of artistic prank. It's not clear whether

going to either die or evolve. The content seems heavy on impressionistic art, which strikes me as odd since the HC punk scene this is attached to rarely appreciates this aesthetic. There is one page that reviews shows and explores women's involvement in early punk, which will appease people stuck in the mundane past of printed matter. Given that no one expected this approach, the name Nuts will continue to cause ripples in zine circles. (eggplant)

The LandLine

Po Box 891231
Chicago, IL 60608

A gnarly looking project packing homespun articles and art on sixty pages of newsprint. The poetry, essays, comics, opinions, reviews and politics run hot one minute — and cold the next. A descendant of the Skeleton News, with some of the same staff and much of the same approach. Hopefully the next issue will rely less on rejected academic papers and focus more on what needs to be communicated to their community. (eggplant)

an mental health issues that was dead baggage to those movements. (eggplant)

Super Trooper #4/5

angela.k.roberts@gmail.com

These two zines seem to be in narrative form. Though not political, issues and resistance creep in at the edges. In issue four which is set in Korea, gentrification threatens displacement of poor people as a decrepit house absorbs the interest of the author. Anarchist, artists and activists are in the background of the story, but what seems central is a sense of establishing intimacy with the people around the author. Issue #5 is more focused on character sketches, evidently of people in Oakland CA. (eggplant)

Negative Prophet (Mission Mini Comix)

Missionminicomix.com

This is from the highly active San Francisco artist Mike who usually collaborates his talents in one sheet mind blasts. This issue he goes solo and it is more comprehensive because of it. The art is killer, with the content and story peering into despair and idealism under our crumbling reality. It's a short read but heavy in thought. But don't blink — Mike and the gang will surely have a new issue out by next week. (eggplant)

Moira Scar Vs. The Shopping Maul

scar.press.blogspot.com

This crudely made comic from a San Francisco band would be more common in today's environment if it wasn't for the widespread gentrification so prevalent. (eggplant)

Entropy

\$5+4 stamps (No trades)

Po box 13502

Olympia, WA 98508

Lots of care went into making this taking the author five years to write, contemplate and assemble the content. We are warned right off the bat that this has triggering episodes inside. An early experience of sexual abuse by an older family member haunts the author and compels them into a life of seeking healing in the counter culture. The total look of the zine is impressive. The pages have stark, solid images often of nature to accompany the text, and a thick cover printed on forest green paper. A cursory glance at the finished work it would seem like an environmentalist pamphlet. In fact the author is solidly footed in anarchism, and some theory of anti-civilization and counter

culture wisdom does come out, but the zine is largely about emotional survival. There are a few assertions made that have a pseudo-scientific language that I found suspect — but faulty facts are endemic in zine culture. What is rare is the long time that went to getting this to readers, and because of that a lot of what's here resonates. (eggplant)

Food Eaters #1

3124 Shattuck Ave. Berkeley, CA 94607

Food Eaters makes its first appearance in the zine world with a collection of esoteric scribbles. The introduction describes the issue as a sort of artistic prank. It's not clear whether this one is even material. The only way you can get this one is by sending in a fucked up drawing for trade. (joey)

INFO SHOP BEAT THE COPS, IN COURT!

Long Haul wins lawsuit after 2008 police raid

By Jesse D. Palmer

The Long Haul radical community center in Berkeley achieved a \$100,000 settlement of a federal lawsuit it brought against the FBI and the University of California police over a August 27, 2008 police raid on Long Haul by a joint terrorism task force during which authorities seized every computer at Long Haul. The UC cops and the FBI entered Long Haul with guns drawn to execute a search

various protests.

In addition to paying \$100,000 jointly to Long Haul, co-plaintiff East Bay Prisoner Support, and their lawyers from the Electronic Frontier Foundation and the ACLU, the police agreed to destroy computer hard drive data they seized as part of the raid, and the UCPD agreed to expand the scope of training on the Privacy Protection Act that the police

demonstrators, it was nice to make the police squirm, if only a little bit, and if only on their own turf (in Court, wearing suits, etc.)

The police raid was a clumsy attempt to intimidate radicals, but it didn't work. Long Haul reopened the night of the raid and replaced the seized computers. The police wouldn't have staged an armed raid or seized every computer at the Berkeley Public Library

hand, the Court system is disempowering, isolating and alienating, even when you're the plaintiff. On the street during the raid, we had each other, we had our passion, and it was easy to see that the raid was wrong. In court, you're on your own going through a hyper-bureaucratic dehumanizing framework. Everyone was getting well-paid except us, but somehow we were the only ones with a sense of humor. The worst part was that the court

more on what needs to be communicated to their community.
(eggplant)

in one sheet mind blasts. This issue the good solo and it is more comprehensive because of it. The art is killer, with the content and story peering into despair and idealism under our crumbling reality. It's a short read but heavy in thought. But don't blink — Mike and the gang will surely have a new issue out by next week.
(eggplant)

often of nature to accompany the text, and a thick cover printed on forest green paper. A cursory glance at the finished work it would seem like an environmentalist pamphlet. In fact the author is solidly footed in anarchism, and some theory of anti-civilization and counter

can get this one is by sending in a fucked up drawing for trade.
(joey)

INFOSHOP BEAT THE COPS. IN COURT!

Long Haul wins lawsuit after 2008 police raid

By Jesse D. Palmer

The Long Haul radical community center in Berkeley achieved a \$100,000 settlement of a federal lawsuit it brought against the FBI and the University of California police over a August 27, 2008 police raid on Long Haul by a joint terrorism task force during which authorities seized every computer at Long Haul. The UC cops and the FBI entered Long Haul with guns drawn to execute a search warrant as part of an investigation of threatening emails allegedly sent to UC Berkeley animal researchers from a public-access computer connected to the internet at Long Haul. No one was arrested during the raid or subsequently charged with sending the emails.

The Long Haul's lawsuit claimed that the search was over-broad and contended that police violated the Privacy Protection Act because they seized computers used to publish *Slingshot newspaper* and the *Slingshot Organizer* without going through the right procedures. Police seized 14 computers and looked at lending library records and other files, particularly *Slingshot* file photos of

various protests.

In addition to paying \$100,000 jointly to Long Haul, co-plaintiff East Bay Prisoner Support, and their lawyers from the Electronic Frontier Foundation and the ACLU, the police agreed to destroy computer hard drive data they seized as part of the raid, and the UCPD agreed to expand the scope of training on the Privacy Protection Act that the police implemented in the wake of the raid. The settlement states that the UCPD "determined there was no evidence of criminal activity on the part of Long Haul, Slingshot, and/or EBPS in connection with the crimes under investigation." UCPD also "acknowledge[d] that at the time of the execution of the search warrant, Long Haul was a publisher protected by the Privacy Protection Act ('PPA'), and therefore, the PPA prohibited the seizure of any protected work product materials related to the dissemination of Slingshot, except as provided for in the PPA." The lawyers took 98.5% of the money, which was fine with us. In the wake of the UC Davis pepper spraying and last fall's UCPD beating of occupy

demonstrators, it was nice to make the police squirm, if only a little bit, and if only on their own turf (in Court, wearing suits, etc.)

The police raid was a clumsy attempt to intimidate radicals, but it didn't work. Long Haul reopened the night of the raid and replaced the seized computers. The police wouldn't have staged an armed raid or seized every computer at the Berkeley Public Library if the email in question had come from the public library, rather than from a radical infoshop.

While Long Haul participants were skeptical about turning to the court system, we ultimately decided that it made sense to sue so the police wouldn't conclude that they can raid infoshops and take computers used to publish the alternative press with impunity. The EFF/ACLU lawyers agreed to do the case for free, so in a sense we didn't have all that much to lose, even if we didn't have all that much to gain.

The lawsuit process was educational. Our EFF/ACLU lawyers were great and we thank them for a ton of hard work. On the other

hand, the Court system is disempowering, isolating and alienating, even when you're the plaintiff. On the street during the raid, we had each other, we had our passion, and it was easy to see that the raid was wrong. In court, you're on your own going through a hyper-bureaucratic dehumanizing framework. Everyone was getting well-paid except us, but somehow we were the only ones with a sense of humor. The worst part was that the court scheduled an all-day settlement conference the day before the Oakland General Strike, when many of us were hyper-busy trying to shut down the city.

We hoped the lawsuit would uncover creepy police tactics, but mostly the documents they released to us were blanked out, so we still can't be sure how the raid on Long Haul fits into a bigger picture. We did learn that once the police got our computers to the crime lab, they searched them for all sorts of items that were totally unrelated to the telephone threats that they used to get a search warrant.

All in all, direct action and popular struggle are still where it's at. What a long haul trip it's been.





Eternal
Splendor
of an
American

Today, May Day, Everyday 8/12





Haven, MAY 2012



Confidence
Sleep

your options

May Day, every day, 1/2



MODEL STUDENTS

Stay away orders issued against university protesters

Following are portions of a statement issued by three of the thirteen people who in March were belatedly charged with misdemeanors for participation in the November 9 2011 Occupy Cal protests at UC Berkeley during which police beat protesters who were linking arms. They now face fines up to \$1,000 and jail sentences up to one year.

We are graduate students and teachers at UC Berkeley. Like thousands of other people here at Berkeley, we have participated in rallies and demonstrations and marches against the privatization of the University of California....

That we [are only just now] being charged for participating in the events of November 9 struck us as odd. Four months had passed. We had not been arrested on November 9, nor did we suspect that we were under investigation. The UC administration had even granted amnesty from student conduct charges for those who took part in the protest....

Hundreds of people were on hand the afternoon of November 9. Even more were present on Sproul Plaza when police returned in the evening to again attack students and confiscate their tents, bringing out a crowd of at least 2000. Nearly ten thousand supporters joined in a student strike at UC Berkeley a week later in response to the appalling actions of police. Why are only 13 out of these thousands being charged? Is it a coincidence that some of those targeted are highly visible organizers at UC Berkeley? ...

For months now, the Alameda County District Attorney's office has been vindictively harassing anyone they suspect of taking part in the Occupy movement. Most recently the DA has started slapping stay-away orders on almost any activist brought before the court with ties to Occupy Oakland. This attempt to

dissent in Alameda County, we should not have been the least bit astonished when our judge — without the slightest hesitation — granted the DA's request to issue us indefinite stay-away orders from the University of California. Nevertheless, the stay-away orders first issued on March 19 took us all by surprise. Had administrators of the University of California deemed us worthy of banishment from campus, they could have used their own

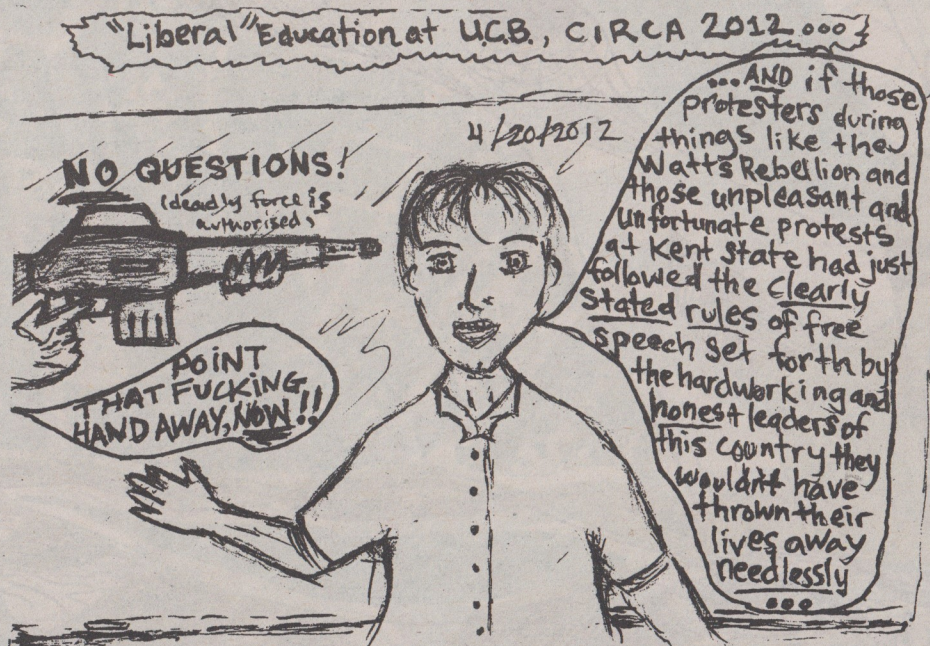
extremely convenient for the UC administration: a major meeting of the UC Regents [was] scheduled at UC San Francisco [the week after the order].

In issuing these stay away orders, the judge granted a narrow exception to all of us who are students, as well as a few other exceptions to particular individuals (i.e. for living in university housing, or for performing official union

coffee. Or stop to talk with a former student. And we most certainly can't attend any protest. The court is permitting us to contribute to business as usual at the university so long as we do not do anything outside of the strict delimitation of such business, as long we do not attempt to challenge it in any way. We are made into model students and workers, perfectly obedient, without the encumbrance of feelings and thoughts beyond our academic work on campus.

Potentially complicating this analysis is the additional exception that one of us received for the performance of union responsibilities. When this individual's lawyer initially spoke with the District Attorney, letting the DA know that his client was an elected steward in the UC union of academic workers, the DA responded by asking: "Union work is totally unrelated to occupy protests, right?" If this question betrays a basic unfamiliarity with recent organizing on campus, it also reveals something about how union activity is generally understood at this historical moment. Union activity is imagined here as a form of labor, performed by elected bureaucrats, who are recognized by management as the legitimate representatives for, and regulators of, a particular workforce. Such work appears unrelated to, if not in fact antagonistic toward, the forms of non-hierarchical direct action practiced by the occupy movement. When partitioned in this way from protest, union activity can evidently appear as part of the lawful business of a student instructor, whose life is thus distilled into acts of labor, some instructional and others bureaucratic.

Whatever the exceptions, we have little reason to trust that the campus police will interpret the stay-away orders in any predictable or consistent way. The actions of numerous John Pikes and Jared Kempers



established protocols and procedures to do so — something they have hardly been hesitant to use before.

When asked why the stay away orders were to be applied not just to the UC Berkeley campus, but to all property owned by the University of California, the DA responded that we are known to travel to other campuses to protest meetings of the UC Board of Regents. The light this response sheds on the political

responsibilities). Those of us with classes and teaching duties (which includes 12 of the 13 being charged) are allowed to visit campus for "lawful business." We can attend our courses and meet with our students as usual. While a reasonable exception to an unreasonable order, this further reveals how the stay-away orders have been constructed expressly to eliminate our political engagement on campus. The stay-away-order-plus-exception effectively

participation in the November 9 2011 Occupy Cal protests at UC Berkeley during which police beat protesters who were linking arms. They now face fines up to \$1,000 and jail sentences up to one year.

We are graduate students and teachers at UC Berkeley. Like thousands of other people here at Berkeley, we have participated in rallies and demonstrations and marches against the privatization of the University of California....

That we [are only just now] being charged for participating in the events of November 9 struck us as odd. Four months had passed. We had not been arrested on November 9, nor did we suspect that we were under investigation. The UC administration had even granted amnesty from student conduct charges for those who took part in the protest....

Hundreds of people were on hand the afternoon of November 9. Even more were present on Sproul Plaza when police returned in the evening to again attack students and confiscate their tents, bringing out a crowd of at least 2000. Nearly ten thousand supporters joined in a student strike at UC Berkeley a week later in response to the appalling actions of police. Why are only 13 out of these thousands being charged? Is it a coincidence that some of those targeted are highly visible organizers at UC Berkeley? ...

For months now, the Alameda County District Attorney's office has been vindictively harassing anyone they suspect of taking part in the Occupy movement. Most recently the DA has started slapping stay-away orders on almost any activist brought before the court with ties to Occupy Oakland. This attempt to smother dissent through judicial means is simply a less spectacular (and far less bloody) approach than the hard-fisted tactics employed by their law enforcement brethren.

Since we knew full well how the judicial system is being geared to criminalize and stifle

granted the DA's request to issue us indefinite stay-away orders from the University of California. Nevertheless, the stay-away orders first issued on March 19 took us all by surprise. Had administrators of the University of California deemed us worthy of banishment from campus, they could have used their own

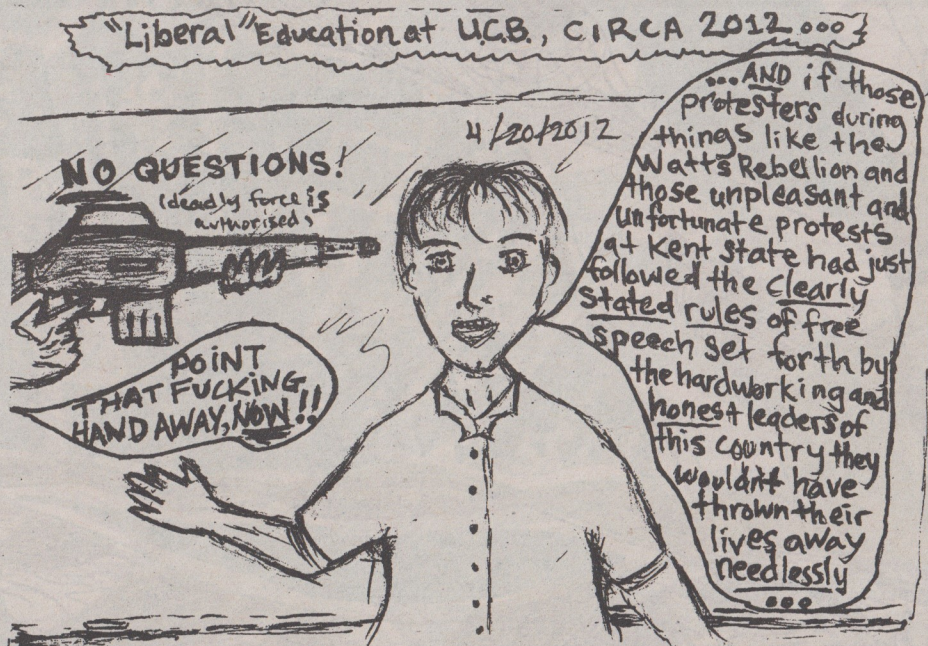
[the week after the order].

In issuing these stay away orders, the judge granted a narrow exception to all of us who are students, as well as a few other exceptions to particular individuals (i.e. for living in university housing, or for performing official union

business as usual at the university so long as we do not do anything outside of the strict delimitation of such business, as long we do not attempt to challenge it in any way. We are made into model students and workers, perfectly obedient, without the encumbrance of feelings and thoughts beyond our academic work on campus.

Potentially complicating this analysis is the additional exception that one of us received for the performance of union responsibilities. When this individual's lawyer initially spoke with the District Attorney, letting the DA know that his client was an elected steward in the UC union of academic workers, the DA responded by asking: "Union work is totally unrelated to occupy protests, right?" If this question betrays a basic unfamiliarity with recent organizing on campus, it also reveals something about how union activity is generally understood at this historical moment. Union activity is imagined here as a form of labor, performed by elected bureaucrats, who are recognized by management as the legitimate representatives for, and regulators of, a particular workforce. Such work appears unrelated to, if not in fact antagonistic toward, the forms of non-hierarchical direct action practiced by the occupy movement. When partitioned in this way from protest, union activity can evidently appear as part of the lawful business of a student instructor, whose life is thus distilled into acts of labor, some instructional and others bureaucratic.

Whatever the exceptions, we have little reason to trust that the campus police will interpret the stay-away orders in any predictable or consistent way. The actions of numerous John Pikes and Jared Kempers have taught us to never underestimate the lengths the UC police department is willing to go to punish campus protestors. We have little faith that the police will allow us to be on campus without also harassing us. This is, of course, their "lawful business."



established protocols and procedures to do so — something they have hardly been hesitant to use before.

When asked why the stay away orders were to be applied not just to the UC Berkeley campus, but to all property owned by the University of California, the DA responded that we are known to travel to other campuses to protest meetings of the UC Board of Regents. The light this response sheds on the political motivation of the stay away orders should not be missed. We are now disallowed from stepping foot on any campus in the UC system for the simple reason that we might take part in political activity on UC property. The timing of these stay away orders, it should be noted, is

responsibilities). Those of us with classes and teaching duties (which includes 12 of the 13 being charged) are allowed to visit campus for "lawful business." We can attend our courses and meet with our students as usual. While a reasonable exception to an unreasonable order, this further reveals how the stay-away orders have been constructed expressly to eliminate our political engagement on campus. The stay-away-order-plus-exception effectively distills our lives as students and workers from all other trivial or superficial aspects. We are reduced to mere academics, without political or social lives, whose sole purpose is to work and study and return home. We cannot attend a lecture on campus. Or meet with a friend for

SOLIDARITY THROUGH THE WALLS

By Liane Apple

The struggle against the worst excesses of

food, and legal assistance. He didn't have to die. Why can't the CDCR respond to

this strategy protects the rest of the prison population. Being held in isolation for days,

Mississippi lowered its crime rate and reduced its prison population by 22 percent between

approach than the hard-fisted tactics employed by their law enforcement brethren.

Since we knew full well how the judicial system is being geared to criminalize and stifle

stepping foot on any campus in the UC system for the simple reason that we might take part in political activity on UC property. The timing of these stay away orders, it should be noted, is

reduced to mere academics, without political or social lives, whose sole purpose is to work and study and return home. We cannot attend a lecture on campus. Or meet with a friend for

go to punish campus protesters. We have little faith that the police will allow us to be on campus without also harassing us. This is, of course, their "lawful business."

SOLIDARITY THROUGH THE WALLS

By Liane Apple

The struggle against the worst excesses of the California prison system continues. Until we can abolish prisons altogether, inmates, their families, and activists from the community are demanding that the California Department of Corrections and Rehabilitation (CDCR) address overcrowding, abusive "segregated housing units," and the lack of access to adequate health care and education.

***inmates must know that
they are neither alone nor
forgotten in their struggle***

Thousands of inmates in at least twelve prisons across California have participated in ongoing hunger strikes since last July, after the US Supreme Court ruled that overcrowding in prisons throughout California causes "needless suffering and death" and ordered the state to reduce its prison population. Despite the ruling, inmates have seen few improvements.

To reduce overcrowding, the state began moving prisoners to other states. This is a shoddy response since these prisoners are now further from their families, making it harder for them to exercise visitation rights. They are also further from the arresting court, which reviews their cases in the event of an appeal.

On February 2, 2012, Christian Alexander Gomez, a 27 years old inmate held in an isolation cell who was participating in a hunger strike, died. He was refusing food in solidarity with 31 other inmates in the prison's "administrative segregation unit" to protest lack of access to adequate health care, nutritious

food, and legal assistance. He didn't have to die. Why can't the CDCR respond to prisoners' demands for education, health care, nourishing food, and healthy living conditions?

The Prisoner Hunger Strike Solidarity Coalition works in solidarity with the hunger strikers, with a team of lawyers and organizers. They held a recent protest outside of Pelican Bay Prison. It is crucial for folks on the inside to be encouraged and supported by people on the outside.

Other ongoing projects, such as prison literacy groups which send reading material to inmates, are essential to the prisoners' rights movement. Holistic rehabilitation programs (that receive few or no funds from the state) use a humanistic approach to help folks with addiction problems. Where government services are lacking, autonomous peoples must gather to support inmates and their human rights.

On March 20, 2012, 400 inmates throughout California signed a petition to ask the U.N. to investigate solitary confinement as torture. It is a common practice for state prisons in California to isolate inmates as punishment for gang affiliations or for committing violent crimes in custody. The official excuse is that

this strategy protects the rest of the prison population. Being held in isolation for days, months, and years on end can result in psychological illness. Currently, prisoners stay in the isolated housing units unless and until they drop out of the gang and "debrief" officials, which means disclosing information about the gang and other persons. This is similar to tactics used by the government in places like Guantanamo in order to extract names and information. It is more important than ever to call out the federal and state government for under-the-table acts of torture.

The existence of gangs is a reality of life in prison. The framework of gang separation is created and perpetuated by the prison system itself. Violent and nonviolent offenders are housed together in large open rooms that may contain over sixty beds. There is no concept of personal space or personal property. Resources are distributed unequally and inadequately to inmates, which induces prisoners to form alliances in order to protect themselves or trade for items that will help them survive. These collections of people are called gangs.

A report from the ACLU demonstrates that

Mississippi lowered its crime rate and reduced its prison population by 22 percent between 2008 and 2011 by allowing inmates to earn time off their sentences for participating in educational and reentry programs. If California were really committed to rehabilitation and lowering crime, the CDCR would provide prisoners access to education, safe living conditions, and health care. The state and the cops do not want to admit fault nor relinquish their power over incarcerated people or people



who are different, poor, or politically active.

The movement for prisoner rights and against police brutality and torture reaches far and wide from California, across the country, and throughout the globe. It is encouraging that inmates and their supporters in California are protesting, but frustrating that progress is slow. The system of oppression is deeply racist and immoral at its core; it will take time and persistence to break down the systematic walls that divide us. Those who are opposed to this system must build their own walls in resistance. Solidarity is perhaps the most important tool in this fight: inmates must know that they are neither alone nor forgotten in their struggle.

SLINGSHOT FREE STUFF

We'll send you a random assortment of back issues of Slingshot for the cost of postage: Send \$3 for 2 lbs. Free if you're an infoshop or library. Also, our full-color coffee table book about People's Park is free or by sliding scale donation: send \$1 - \$25 for a copy. We also have surplus copies of the 2012 Organizer available free to a good home. Email or call us: slingshot@tao.ca / Box 3051 Berkeley, 94703.

REVOLUTION IS THE ONLY CULTURE

Occupation by UC Davis Revolutionaries of Color

On January 24, 2012, a group associated with Occupy UC Davis took over an abandoned building on the UC Davis campus. The building had formerly been the campus Cross-Cultural Center, but was being unused. The EOP (Educational Opportunity Program) was slated to move into the building, but had not. After the occupation began, the CCC and EOP mobilized against the occupiers, publicly accusing them of white privilege and racism, and comparing them to Columbus. Despite these criticisms, many of the occupiers were, in fact, people of color.

On January 28, the day of their departure from the CCC, UC Davis occupiers of color issued this response. As *Slingshot* goes to press, the building still stands empty.

"And in my opinion, the young generation of whites, blacks, browns, whatever else there is, you're living at a time of extremism, a time of revolution, a time when there's got to be a change, people in power have misused it, and now there has to be a change. And a better world has to be built and the only way it's going to be built is with extreme methods. And I, for one, will join in with anyone — I don't care what color you are — as long as you want to change this miserable condition that exists on this earth."

—El-Hajj Malik El-Shabazz (Malcolm X)

"I propose nothing short of the liberation of the man of color from himself."

—Frantz Fanon (aka Ibrahim Fanon)

the flag represents genocide, war, racism, imperialism, torture, surveillance, and the continued colonization of people (of color). We also understand the history of indigenous struggle in the Americas well enough to know that a proper anti-colonial movement (decolonization) involves the total dismantling of settler-colonialism. We also know that anti-colonialism without anti-capitalism is not a total critique of the given order. We realize that a proper struggle requires us to understand the ideological history of the Americas, the coordinates of indigenous resistance to State violence, and forms of political action that combat the ideology of colonialism. This was the foundation upon which we wanted to begin to build our movement. We knew that the rejection of the flag was symbolic, but nonetheless, we were excited about the tone the movement began to have within that space (a space that also has its own radical history).

against the administration is a fight against cultural genocide and colonialist capitalism.

When representatives of the EOP (Educational Opportunity Program) came over to argue to get back the space, they were supported by a couple of p-o-c groups that spoke of their identities and their cultures as if they are self-evident. They spoke of their individual stories of oppression and trauma. While we respect individuals, we fundamentally reject the line of reasoning that allows for this kind of isolation. We think it is a total misreading of the social, economic crises in communities of color, because no amount of individual counseling or therapy can resolve the larger problem of capitalism. The problem of capitalism can only be solved through revolutionary action that emerges from the tension between historical determinations and struggle. This is precisely why it is important for us to be aware of our own historical condition/moment. The revolutions in North Africa and the Middle East did not come out of a vacuum. A certain kind of historical situation presented itself, a certain set of crises emerged, and a certain kind of revolutionary struggle realized its task at hand. Identity politics is a strategy encouraged by administrative logic that aims to cloud the political truth procedures of marginalized and oppressed communities. And, therefore, identity politics within the logic of multiculturalism works against revolutionary politics. Our confrontation with EOP and the non-revolutionary p-o-c groups prove this point. We offered to share our space with EOP to help them become self-reliant. We spoke

When Malcolm X argues for "extreme methods" he is precisely talking about rejecting the idea of making "peace" with oppression, making "peace" with the system. We, the revolutionaries (of color) know very clearly the role of the 'truth' of politics. We know how to identify our friends and enemies. Our truth is based on political action, but also a proper understanding of the "critique of political-economy." In this sense, we never separate theory from action. We learn through doing, and we do when we learn. We are always ready to begin from the beginning. We know that the true movement of history can open up a different future, a different society without exploitation. When Fanon speaks of liberating "the man of color from himself" he is precisely talking about this possibility of the unfolding of history in the true revolutionary direction, where we destroy constructs created by the system.

Revolution is the only Culture.
Destroy (reified conceptions of) difference.



in fact, people of color.

On January 28, the day of their departure from the CCC, UC Davis occupiers of color issued this response. As Slingshot goes to press, the building still stands empty.

"And in my opinion, the young generation of whites, blacks, browns, whatever else there is, you're living at a time of extremism, a time of revolution, a time when there's got to be a change, people in power have misused it, and now there has to be a change. And a better world has to be built and the only way it's going to be built is with extreme methods. And I, for one, will join in with anyone — I don't care what color you are — as long as you want to change this miserable condition that exists on this earth."

—El-Hajj Malik El-Shabazz (Malcolm X)

"I propose nothing short of the liberation of the man of color from himself."

—Frantz Fanon (aka Ibrahim Fanon)



We, the revolutionaries (of color), who strategized, organized, mobilized, and directly participated in the action to take over the former cross-cultural center at UCD, which

ideological history of the Americas, the coordinates of indigenous resistance to State violence, and forms of political action that combat the ideology of colonialism. This was the foundation upon which we wanted to begin to build our movement. We knew that the rejection of the flag was symbolic, but nonetheless, we were excited about the tone the movement began to have within that space (a space that also has its own radical history).



When we put up the banner "Revolution is the only Culture" (a paraphrased Fanon quote) we knew very well that it would disturb, challenge, and expose the ideological function of late liberal multicultural capitalism. We were ready for the battle with the multiculturalist logic that helps pacify and commodify marginalized communities of color into fixed non-revolutionary entities. We understand the importance of culture well enough to know that true culture is impossible within capitalist social relations. We know clearly that what is presented as culture is fundamentally a non-culture, a kind of non-being, an inauthentic existence, determined by the historical conditions of the exploitative relations of capitalism. Culture is nothing but a horizontal arrangement of meaningless, colonized entities within the marketplace. And, therefore,

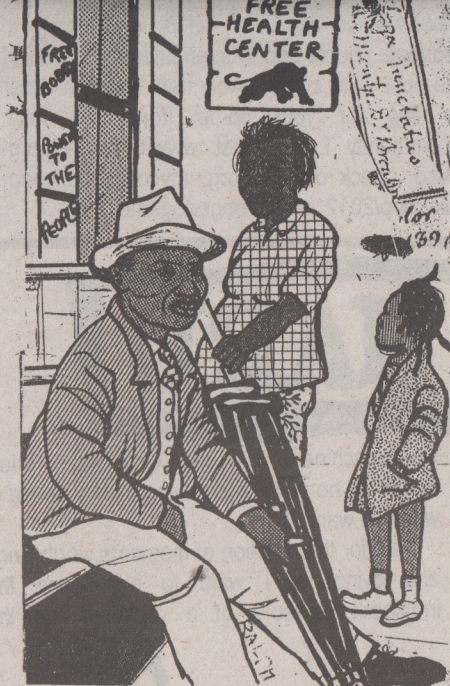
total misreading of the social, economic crises in communities of color, because no amount of individual counseling or therapy can resolve the larger problem of capitalism. The problem of capitalism can only be solved through revolutionary action that emerges from the tension between historical determinations and struggle. This is precisely why it is important for us to be aware of our own historical condition/moment. The revolutions in North Africa and the Middle East did not come out of a vacuum. A certain kind of historical situation presented itself, a certain set of crises emerged, and a certain kind of revolutionary struggle realized its task at hand. Identity politics is a strategy encouraged by administrative logic that aims to cloud the political truth procedures of marginalized and oppressed communities. And, therefore, identity politics within the logic of multiculturalism works against revolutionary politics. Our confrontation with EOP and the non-revolutionary p-o-c groups prove this point. We offered to share our space with EOP to help them become self-reliant. We also offered to occupy a larger place on campus for them. They declined both offers, and insisted on transitioning into our occupied space because that is what the administration had asked them to do.

revolutionaries (of color) know very clearly the role of the 'truth' of politics. We know how to identify our friends and enemies. Our truth is based on political action, but also a proper understanding of the "critique of political-economy." In this sense, we never separate theory from action. We learn through doing, and we do when we learn. We are always ready to begin from the beginning. We know that the true movement of history can open up a different future, a different society without exploitation. When Fanon speaks of liberating "the man of color from himself" he is precisely talking about this possibility of the unfolding of history in the true revolutionary direction, where we destroy constructs created by the system.

Revolution is the only Culture.

Destroy (reified conceptions of) difference.





We, the revolutionaries (of color), who strategized, organized, mobilized, and directly participated in the action to take over the former cross-cultural center at UCD, which was an abandoned building, have decided to send a very clear and straightforward message to respond to the lies, propaganda, and misrepresentation of our movement—a misrepresentation that was systematically perpetrated by a couple of 'people-of-color' (p-o-c) groups on campus that have proved to function from within the administrative logic of the university, the very same logic that uses the police force to repress student protest.

Four days ago, when we took over the building, we began with a clear anti-colonial, anti-imperialist, and fundamentally anti-capitalist position. This was made clear when we rejected liberalism (the political supplement to capitalism): 1. We physically blocked media and surveillance into our "autonomous" space, 2. We confronted someone who wanted to sneak in an American flag into the building.

Our message was clear: We do not want administrative presence and the symbol of Empire in our space. We realize full well that

When we put up the banner "Revolution is the only Culture" (a paraphrased Fanon quote) we knew very well that it would disturb, challenge, and expose the ideological function of late liberal multicultural capitalism. We were ready for the battle with the multiculturalist logic that helps pacify and commodify marginalized communities of color into fixed non-revolutionary entities. We understand the importance of culture well enough to know that true culture is impossible within capitalist social relations. We know clearly that what is presented as culture is fundamentally a non-culture, a kind of non-being, an inauthentic existence, determined by the historical conditions of the exploitative relations of capitalism. Culture is nothing but a horizontal arrangement of meaningless, colonized entities within the marketplace. And, therefore, culture is in need of liberation. Revolution is the only activity that can properly dismantle relations of exploitation that produce reified conceptions of identity. In this sense, we are fundamentally against identity politics. Identity politics, which is supported by the administration, has absolutely nothing to do with the realization of human potential. It has everything to do with co-opting communities of color into the logic of capitalism, ghettoizing marginal identities into narrow surveilled places, and using techniques of imprisonment (e.g. prisons, schools, mental institutions, social service institutions) upon bodies of color to finalize the colonial state. Every colonial project fundamentally worked through the methods of physical genocide and cultural genocide. We know that the colonial project in the Americas involved the same exact process of occupying a land through physical means, and then continuing with cultural genocide through institutions of education. Our fight

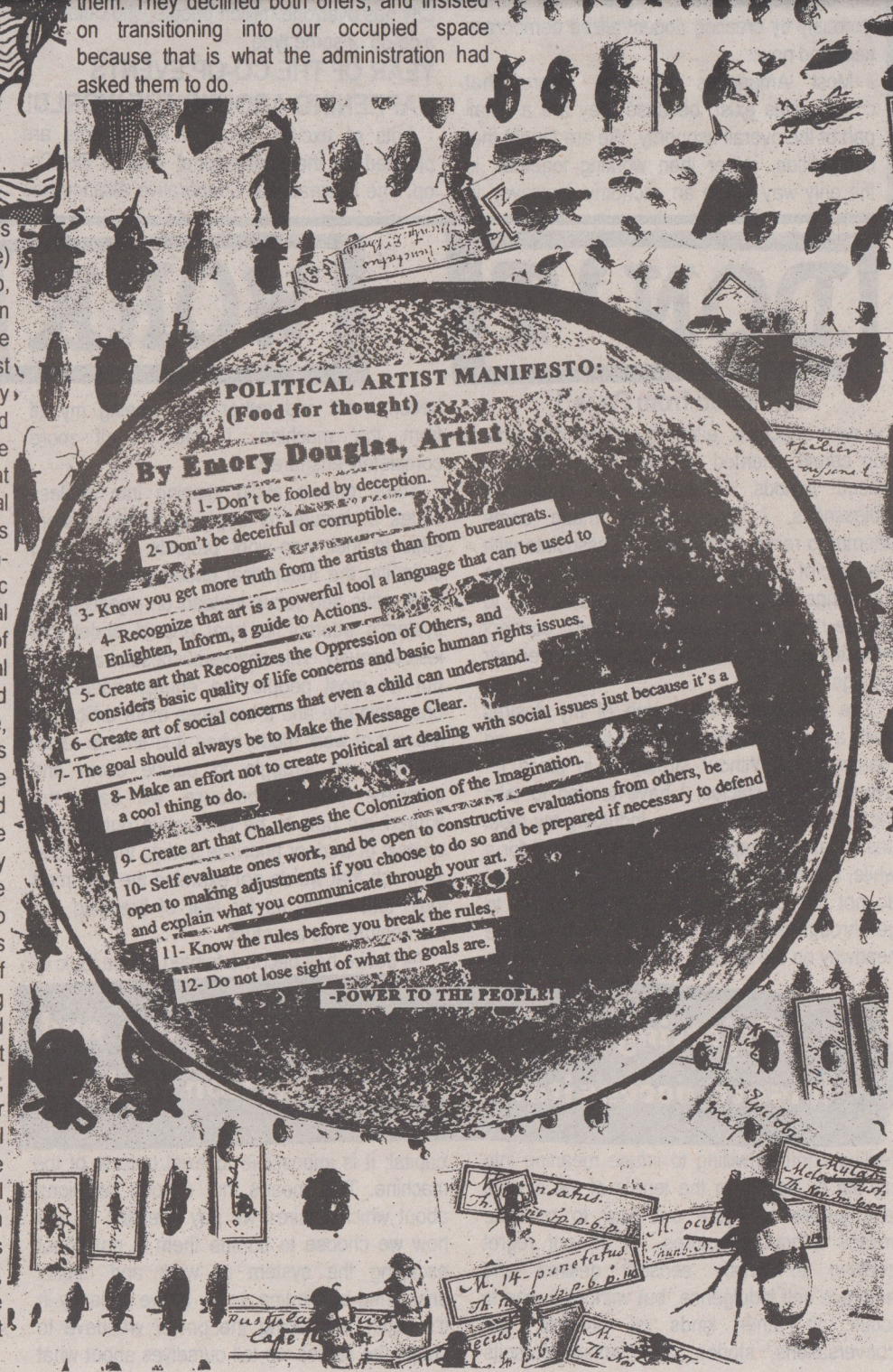
them. They declined both offers, and insisted on transitioning into our occupied space because that is what the administration had asked them to do.

POLITICAL ARTIST MANIFESTO: (Food for thought)

By Emory Douglas, Artist

- 1- Don't be fooled by deception.
- 2- Don't be deceitful or corruptible.
- 3- Know you get more truth from the artists than from bureaucrats.
- 4- Recognize that art is a powerful tool a language that can be used to Enlighten, Inform, a guide to Actions.
- 5- Create art that Recognizes the Oppression of Others, and considers basic quality of life concerns and basic human rights issues.
- 6- Create art of social concerns that even a child can understand.
- 7- The goal should always be to Make the Message Clear.
- 8- Make an effort not to create political art dealing with social issues just because it's a cool thing to do.
- 9- Create art that Challenges the Colonization of the Imagination.
- 10- Self evaluate ones work, and be open to constructive evaluations from others, be open to making adjustments if you choose to do so and be prepared if necessary to defend and explain what you communicate through your art.
- 11- Know the rules before you break the rules.
- 12- Do not lose sight of what the goals are.

-POWER TO THE PEOPLE!



ay it's
s. And
don't
want
exists

of the

ho
ctly
the
ich
to
ge
and
-a
ally
(p-
to
of
ses

the
ial,
nti-
men
ent
dia
ce,
to
ant
of
that

a vacuum. A certain kind of historical situation presented itself, a certain set of crises emerged, and a certain kind of revolutionary struggle realized its task at hand. Identity politics is a strategy encouraged by administrative logic that aims to cloud the political truth procedures of marginalized and oppressed communities. And, therefore, identity politics within the logic of multiculturalism works against revolutionary politics. Our confrontation with EOP and the non-revolutionary p-o-c groups prove this point. We offered to share our space with EOP to help them become self-reliant. We also offered to occupy a larger place on campus for them. They declined both offers, and insisted on transitioning into our occupied space because that is what the administration had asked them to do.

Revolution is the only Culture.
Destroy (reified conceptions of) difference.

When we put up the banner "Revolution is the only Culture" (a paraphrased Fanon quote) we knew very well that it would disturb, challenge, and expose the ideological function of late liberal multicultural capitalism. We were ready for the battle with the multiculturalist logic that helps pacify and commodify marginalized communities of color into fixed non-revolutionary entities. We understand the importance of culture well enough to know that true culture is impossible within capitalist social relations. We know clearly that what is presented as culture is fundamentally a non-culture, a kind of non-being, an inauthentic existence, determined by the historical conditions of the exploitative relations of capitalism. Culture is nothing but a horizontal arrangement of meaningless, colonized entities within the marketplace. And, therefore, culture is in need of liberation. Revolution is the only activity that can properly dismantle relations of exploitation that produce reified conceptions of identity. In this sense, we are fundamentally against identity politics. Identity politics, which is supported by the administration, has absolutely nothing to do with the realization of human potential. It has everything to do with co-opting communities of color into the logic of capitalism, ghettoizing marginal identities into narrow surveilled places, and using techniques of imprisonment (e.g. prisons, schools, mental institutions, social service institutions) upon bodies of color to finalize the colonial state. Every colonial project fundamentally worked through the methods of physical genocide and cultural genocide. We know that the colonial project in the Americas involved the same exact process of occupying a land through physical means, and then continuing with cultural genocide through institutions of education. Our fight



CO-OP WE OWN IT!

UN declares 2012 International year of the Coop

By Kathy Labriola

The United Nations General Assembly has declared 2012 the International Year of Cooperatives! The resolution urges promotion of housing co-ops, worker-owned businesses, consumer co-ops, and agricultural co-ops and identifies cooperatives as a key strategy to eradicate poverty, provide affordable housing, increase food production, and create jobs.

WHAT IS A COOPERATIVE?

A cooperative is a member-owned and democratically controlled enterprise or business. Housing co-ops are owned and operated by the residents. Worker co-ops are owned and run by their workers, with no boss or shareholders to make profits from workers' labor. Consumer co-ops, such as many food stores and credit unions, are owned by the members who patronize the business. Agricultural co-ops, such as fruit or dairy cooperatives, are made up of farmers who use the power of their numbers to get a fair price for their products, for joint purchasing, marketing, and advocacy with regulatory bodies.

Cooperatives demonstrate that workers don't need a boss, residents don't need a landlord, farmers don't need corporate agribusiness, and consumers don't need mega-conglomerates or big banks. Co-ops demonstrate every day that cooperation works, and that competition is not necessary or natural. Cooperatives are a strong model for both self-help and societal transformation. They empower working people and lower-income people, by giving workers control of the means of production, residents control over their housing, farmers control over food production, and consumers control of needed products and services. Cooperatives take the

recent years co-ops have grown dramatically at the same time that so many traditional businesses are going under due to the failure of the capitalist economic system. Over 30,000 cooperatives are currently flourishing in the US, with over 73,000 places of business, as some cooperatives have more than one branch, restaurant, bank, store, etc. These co-ops have over 130 million members, generating \$653 million in revenue, creating more than two million jobs.

For instance, there are 800 electricity

a comprehensive list at ica.coop. They are taking the lead in organizing and coordinating many activities around the world. The National Cooperative Business Association has set up a special website, USA2012.coop, where you can download materials such as IYC posters, articles and leaflets promoting co-ops, profiles of all their member co-ops, and even bingo cards to play Co-op Bingo (with names of different co-ops on each bingo square, along with fun facts and statistics about how cooperatives benefit the community).

NOBAWC has created a map showing locations of all their member co-ops (www.nobawc.org for details).

The California Center for Cooperative Development (CCCD) will be holding a two-day "Celebrate Cooperatives!" conference in Oakland May 4 & 5, primarily focused on worker co-ops. cccd.org.

HOUSING COOPERATIVES

Housing cooperatives have flourished in the Bay Area for over 40 years, from small independent co-ops of 5 units to huge co-ops with over 400 units. The East Bay Cooperative Housing Coalition is planning a series of events to bring more attention to housing co-ops as an important component of affordable housing. The current economic meltdown has caused many people to lose their homes through foreclosures, but limited equity housing co-ops are stable and thriving. The current real estate crisis was created by predatory lending and other fraudulent practices by financial institutions. Since limited equity housing co-ops are by definition removed from the speculative real estate market, their value has not been inflated, so they are not vulnerable to market fluctuations.

International Year of the Co-op provides an opportunity to demonstrate how co-ops provide affordable home ownership for working people who otherwise could not afford to buy homes. The coalition is planning a Housing Co-op Tour of Berkeley on May 20, touring successful housing co-ops as part of Affordable Housing Week. And members of housing co-ops have designed a co-op flag, with the intention of having each co-op in the Bay Area fly the co-op flag throughout the year. Most people are not aware of the existence of co-ops in their own neighborhood, so the co-op flags can

A WORLD OF CO-OPS: TAKING BACK THE COMMUNITY!



cooperatives in the US, organized into the National Rural Electric Cooperative Association, producing electricity and promoting renewable energy sources. There are over 300 food co-ops. Ninety-two million Americans are member-owners of the nation's 7,790 credit unions. In 2011, over 650,000

The San Francisco Bay Area is a stronghold of cooperatives of all types, especially housing cooperatives and worker-owned businesses.

WORKER CO-OPS IN THE BAY

The Network of Bay Area Worker Cooperatives (NOBAWC, pronounced "No Boss") represents 35 thriving worker-owned

eradicating poverty, provide affordable housing, increase food production, and create jobs.

WHAT IS A COOPERATIVE?

A cooperative is a member-owned and democratically controlled enterprise or business. Housing co-ops are owned and operated by the residents. Worker co-ops are owned and run by their workers, with no boss or shareholders to make profits from workers' labor. Consumer co-ops, such as many food stores and credit unions, are owned by the members who patronize the business. Agricultural co-ops, such as fruit or dairy cooperatives, are made up of farmers who use the power of their numbers to get a fair price for their products, for joint purchasing, marketing, and advocacy with regulatory bodies.

Cooperatives demonstrate that workers don't need a boss, residents don't need a landlord, farmers don't need corporate agribusiness, and consumers don't need mega-conglomerates or big banks. Co-ops demonstrate every day that cooperation works, and that competition is not necessary or natural. Cooperatives are a strong model for both self-help and societal transformation. They empower working people and lower-income people, by giving workers control of the means of production, residents control over their housing, farmers control over food production, and consumers control of needed products and services. Cooperatives take the slogans, "Another world is possible" and "Be the change you want to see in the world," seriously by creating decentralized democracy here and now.

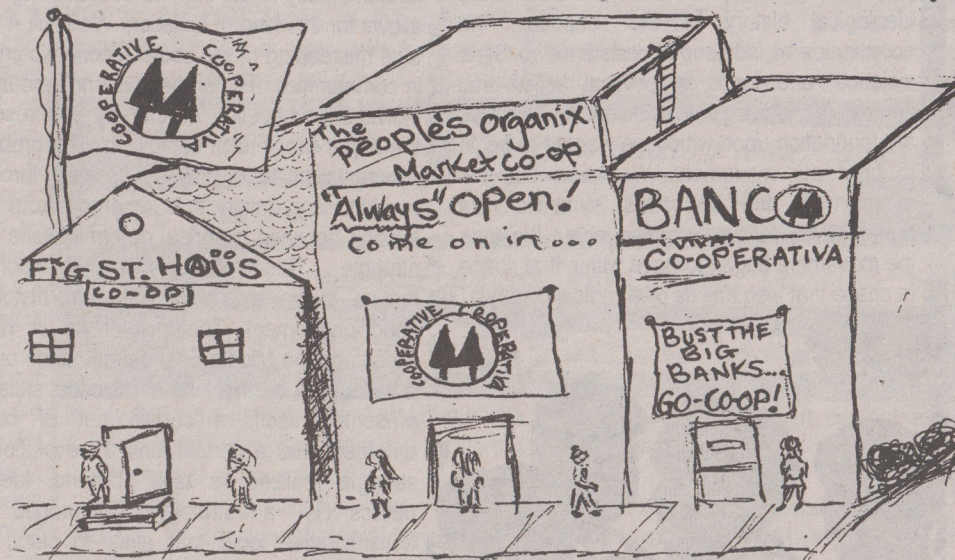
Most Americans are not aware that cooperatives exist, because they are a small part of the overall economy. We are taught that competition, rather than working together, is the only way to run an economy. However, in

branch, restaurant, bank, store, etc. These co-ops have over 130 million members, generating \$653 million in revenue, creating more than two million jobs.

For instance, there are 800 electricity

of all their member co-ops, and even bingo cards to play Co-op Bingo (with names of different co-ops on each bingo square, along with fun facts and statistics about how cooperatives benefit the community).

A WORLD OF CO-OPS: TAKING BACK THE COMMUNITY!



cooperatives in the US, organized into the National Rural Electric Cooperative Association, producing electricity and promoting renewable energy sources. There are over 300 food co-ops. Ninety-two million Americans are member-owners of the nation's 7,790 credit unions. In 2011, over 650,000 people closed their accounts in banks and moved their money to credit unions. New York City has over one million people who belong to a co-op of some type.

YEAR OF THE CO-OP EVENTS HAPPENING AROUND THE WORLD!

Lots of exciting projects and events are planned for the International Year of the Co-op. The International Cooperative Alliance has

The San Francisco Bay Area is a stronghold of cooperatives of all types, especially housing cooperatives and worker-owned businesses.

WORKER CO-OPS IN THE BAY

The Network of Bay Area Worker Cooperatives (NOBAWC, pronounced "No Boss") represents 35 thriving worker-owned cooperatives ranging from Nabolom Bakery to Pedal Express bike delivery service to Rainbow Grocery Co-op to Inkworks printing collective to wood-working co-ops to the Lusty Lady strip club. In fact, some of NOBAWC businesses have been so successful that they have "cloned" themselves by creating spin-off businesses, such as the ever-growing number of Arizmendi bakeries on all sides of the Bay.

worker co-ops. ccccd.org.

HOUSING COOPERATIVES

Housing cooperatives have flourished in the Bay Area for over 40 years, from small independent co-ops of 5 units to huge co-ops with over 400 units. The East Bay Cooperative Housing Coalition is planning a series of events to bring more attention to housing co-ops as an important component of affordable housing. The current economic meltdown has caused many people to lose their homes through foreclosures, but limited equity housing co-ops are stable and thriving. The current real estate crisis was created by predatory lending and other fraudulent practices by financial institutions. Since limited equity housing co-ops are by definition removed from the speculative real estate market, their value has not been inflated, so they are not vulnerable to market fluctuations.

International Year of the Co-op provides an opportunity to demonstrate how co-ops provide affordable home ownership for working people who otherwise could not afford to buy homes. The coalition is planning a Housing Co-op Tour of Berkeley on May 20, touring successful housing co-ops as part of Affordable Housing Week. And members of housing co-ops have designed a co-op flag, with the intention of having each co-op in the Bay Area fly the co-op flag throughout the year. Most people are not aware of the existence of co-ops in their own neighborhood, so the co-op flags can educate the public about co-ops. A new website connecting residents of different housing co-ops has been developed to educate people and to strengthen the power of co-ops: www.coopnetwork.net. You can order a flag for your co-op from Bay Area Community Land Trust www.bayareaclt.org. Also, check out sfclt.org, mycooprocks.coop, uk.coop/2012, and strongertogether.coop.

DON'T

WORK

SO

HARD

Continued from Page 1

the work machine, either by taking part-time, non career oriented jobs or finding ways to extend periods of planned or unplanned idleness. I have usually made some

become dull and rather than freeing myself from the machine, I find myself more completely ensnared.

Some people avoid slipping into aimless states of being by creating their own

is necessary and important. In this context, the story about how all the tools that we might use to motivate ourselves should be discarded because they resemble the system's methods

work machine is a process of getting to know ourselves honestly and having a clear sense of what we want to do.

I am for the creation of moments worth living

the change you want to see in the world," seriously by creating decentralized democracy here and now.

Most Americans are not aware that cooperatives exist, because they are a small part of the overall economy. We are taught that competition, rather than working together, is the only way to run an economy. However, in

moved their money. City has over one million people who belong to a co-op of some type.

YEAR OF THE CO-OP EVENTS HAPPENING AROUND THE WORLD!

Lots of exciting projects and events are planned for the International Year of the Co-op. The International Cooperative Alliance has

Rainbow Grocery Co-op to Inkworks printing collective to wood-working co-ops to the Lusty Lady strip club. In fact, some of NOBAWC businesses have been so successful that they have "cloned" themselves by creating spin-off businesses, such as the ever-growing number of Arizmendi bakeries on all sides of the Bay.

housing co-ops has been developed to educate people and to strengthen the power of co-ops: www.coopnetwork.net. You can order a flag for your co-op from Bay Area Community Land Trust www.bayareaclt.org. Also, check out sfclt.org, mycooprocks.coop, uk.coop/2012, and strongertogether.coop.

DON'T

WORK

SO

HARD

Continued from Page 1

the work machine, either by taking part-time, non career oriented jobs or finding ways to extend periods of planned or unplanned joblessness, I have usually made some attempt to reject concepts that I associate with the logic of work and to prioritize and embrace the things that bring me joy. I have tried to pursue my passions, enjoy my body, connect with people and follow my thoughts wherever they go.

The problem is that some of my desires need a regular focused practice to be achieved meaningfully. Without strategies in place for overcoming obstacles, I have tended to take the path of least resistance, indulging my most easily satisfied impulses. This feels good for a while, but frequently leaves me in a place that I do not find particularly interesting; unable to get through the books I want to read or make headway on the pieces I want to write. I end up

become dull and rather than freeing myself from the machine, I find myself more completely ensnared.

Some people avoid slipping into aimless states of leisure by applying a strong work ethic to their non-work projects. They avoid critiquing the theoretical underpinnings of the work ethic and focus instead on rejecting the system's attempt to treat unpaid endeavors less seriously. This can be successful in a way but for most people the energy needed is unsustainable and it becomes more difficult to slip out of work mode when it is time to relax. Whether we struggle to buckle down and complete projects because we have not figured out how to be productive outside the context of work or prioritize getting things done so much that we do not examine the assumed logic that drives us for fear of breaking our momentum, we are stuck.

All desire has become tainted by the logic of

is necessary and important. In this context, the story about how all the tools that we might use to motivate ourselves should be discarded because they resemble the system's methods of control is just as useless as the story about how the machine can be dismantled without questioning its logic.

A more useful story is one that allows us to take apart the tools of the system and use some of the pieces to build new tools for our own autonomous purposes. Abandoning the complete rejection of concepts like self discipline, efficiency and productivity is not the same as the uncritical acceptance of these things as they are used by capitalism and being serious about our passions does not exclude absurdity, joviality, enjoyment, or a sense of play.

Devoting time, energy and resources to projects outside of institutions like schools, jobs or businesses can be difficult. Some people may be able to create a solitary practice of getting shit done through sheer will but most of us need some variety of structures and deadlines (even if they are self imposed) in order to meet our goals. My big non-work projects right now usually involve reading, research and writing. Setting up or joining established reading and writing groups with other people who have similar goals is one thing that helps me develop habits of taking these things seriously. Figuring out which alternate structures will best support our enthusiasms and cultivate habits of getting stuff done without amplifying the logic of the

work machine is a process of getting to know ourselves honestly and having a clear sense of what we want to do.

I am for the creation of moments worth living and dying in. I want to experience the indulgent pleasure of a vacation and the



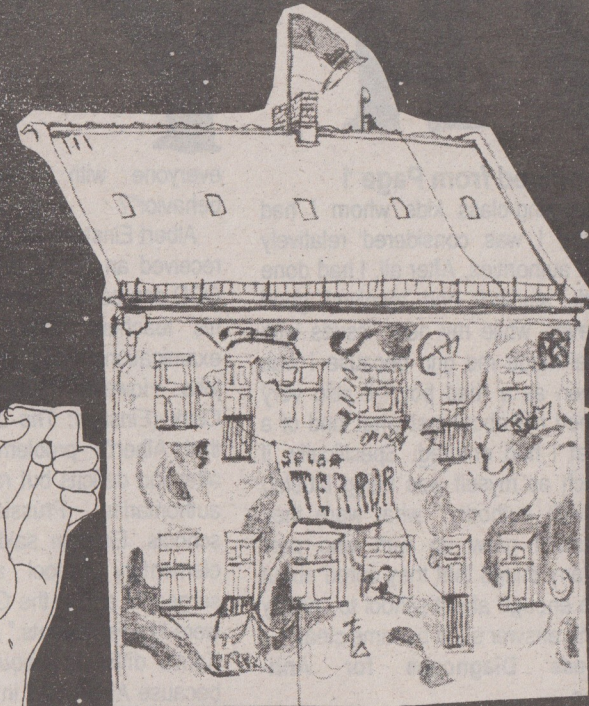
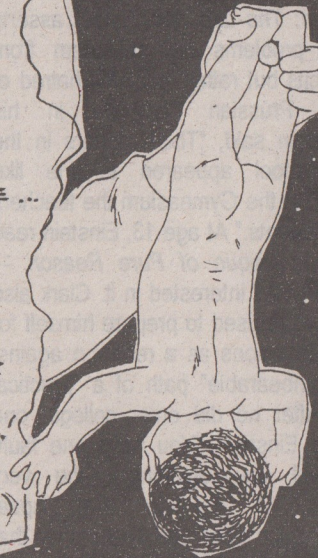
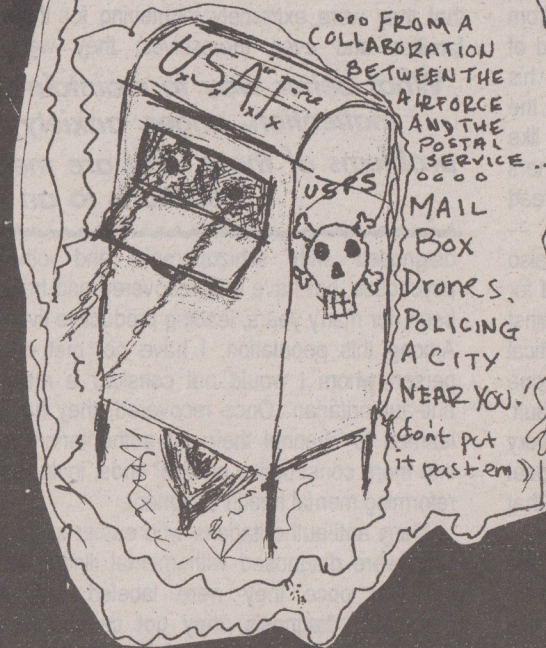
accomplishment of a productive day at work every day. Rejecting the division between work and leisure necessitates the destruction of both. Work has already taken so much of our time, the projects that interest me are the ones that do not feel like drudgery. Finding and exploiting situations where we can transcend the boredom of the machine allows us to develop practices of taking things seriously and getting stuff done that amplifies our enjoyment of and connection to the world.

Rejecting the division between work and leisure necessitates the destruction of both

feeling adrift; unwilling to infuse meaning into my life by accepting the tenets of the system and unable to figure out how to motivate myself without structures. I do not regret seeking to satisfy sensual desires and embrace self indulgence, but without a way to focus on other kinds of projects, the conversations, stories, and sexual pursuits

capital; it is impossible to exist outside of the machine. This means that making decisions about which desires we pay attention to and how we choose to pursue them is not about escaping the system of work and capital unscathed but finding a way to live defiantly in it's midst; embracing the power we have to shape the stories we tell ourselves about what

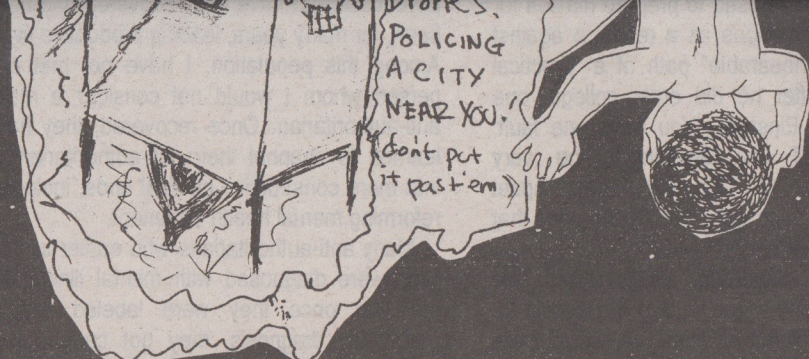
With a CRISIS FACING
The POSTAL SERVICE
THERE is one viable
alternative To 1000's
of Abandoned Mail
Boxes



ABSTAIN

MARCH 28
2012 A.K.C.M.

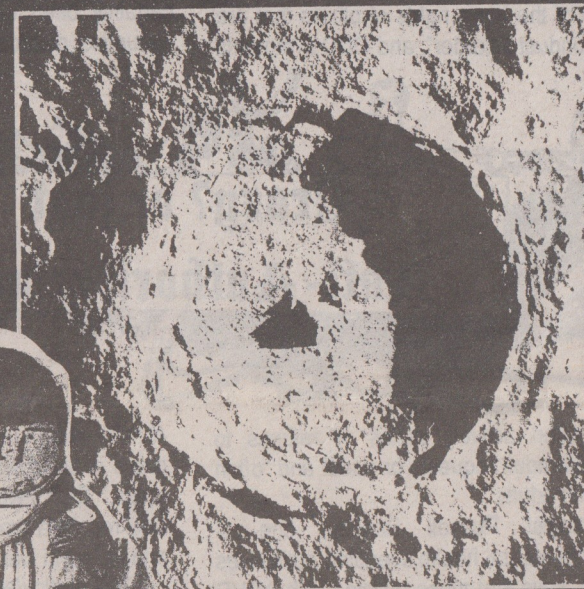




ARXIV
MARCH 28
2012 A KOEN



EVEN IF OUR SPECIES SURVIVES,
EVENTUALLY OUR SUN WILL BURN OUT.
SPACE COLONIES ARE LIKELY A
PIPE DREAM... ONE DAY, EVERYONE
WHO'S EVER READ THIS COMIC
WILL BE DEAD.



EVEN IF OUR SPECIES SURVIVES,
EVENTUALLY OUR SUN WILL BURN OUT.
SPACE COLONIES ARE LIKELY A
PIPE DREAM... ONE DAY, EVERYONE
WHO'S EVER READ THIS COMIC
WILL BE DEAD.



WHY

ANTI-AUTHORITARIANS ARE DIAGNOSED AS MENTALLY ILL

Continued from Page 1

among the working-class kids whom I had grown up with, I was considered relatively compliant with authorities. After all, I had done my homework, studied, and received good grades. However, while my new "issues with authority" label made me grin because I was now being seen as a "bad boy," it also very much concerned me about just what kind of a profession that I had entered. Specifically, if somebody such as myself was being labeled with "issues with authority," what were they calling the kids I grew up with who paid attention to many things that they cared about but didn't care enough about school to comply there? Well, the answer soon became clear.

Mental Illness Diagnoses for Anti-Authoritarians

A 2009 *Psychiatric Times* article titled "ADHD & ODD: Confronting the Challenges of Disruptive Behavior" reports that "disruptive disorders," which include attention deficit hyperactivity disorder (ADHD) and opposition defiant disorder (ODD), are the most common mental health problem of children and teenagers. ADHD is defined by poor attention and distractibility, poor self-control and impulsivity, and hyperactivity. ODD is defined as a "a pattern of negativistic, hostile, and defiant behavior without the more serious violations of the basic rights of others that are seen in conduct disorder"; and ODD symptoms

everyone with "deficits in rule-governed behavior"?

Albert Einstein, as a youth, would have likely received an ADHD diagnosis, and maybe an ODD one as well. Albert didn't pay attention to his teachers, failed his college entrance examinations twice, and had difficulty holding jobs. However, Einstein biographer Ronald Clark (*Einstein: The Life and Times*) asserts that Albert's problems did not stem from attention deficits but rather from his hatred of authoritarian, Prussian discipline in his schools. Einstein said, "The teachers in the elementary school appeared to me like sergeants and in the Gymnasium the teachers were like lieutenants." At age 13, Einstein read Kant's difficult *Critique of Pure Reason* — because Albert was interested in it. Clark also tells us Einstein refused to prepare himself for his college admissions as a rebellion against his father's "unbearable" path of a "practical profession." After he did enter college, one professor told Einstein, "You have one fault; one can't tell you anything." The very characteristics of Einstein that upset authorities so much were exactly the ones that allowed him to excel.

By today's standards, Saul Alinsky, the legendary organizer and author of *Reveille for Radicals* and *Rules for Radicals*, would have certainly been diagnosed with one or more disruptive disorders. Recalling his childhood,

major pain of their lives that fuels their anxiety and/or depression is fear that their contempt for illegitimate authorities will cause them to be financially and socially marginalized; but they fear that compliance with such illegitimate authorities will cause them existential death.

I have also spent a great deal of time with people who had at one time in their lives had thoughts and behavior that were so bizarre that they were extremely frightening for their families and even themselves; they were

simply those they've assessed to be illegitimate ones, which just happens to be a great deal of society's authorities.

Maintaining the Societal Status Quo

Americans have been increasingly socialized to equate inattention, anger, anxiety, and immobilizing despair with a medical condition, and to seek medical treatment rather than political remedies. What better way to maintain the status quo than to view inattention, anger, anxiety, and depression as

What better way to maintain the status quo than to view inattention, anger, anxiety, and depression as biochemical problems of those who are mentally ill rather than normal reactions to an increasingly authoritarian society.

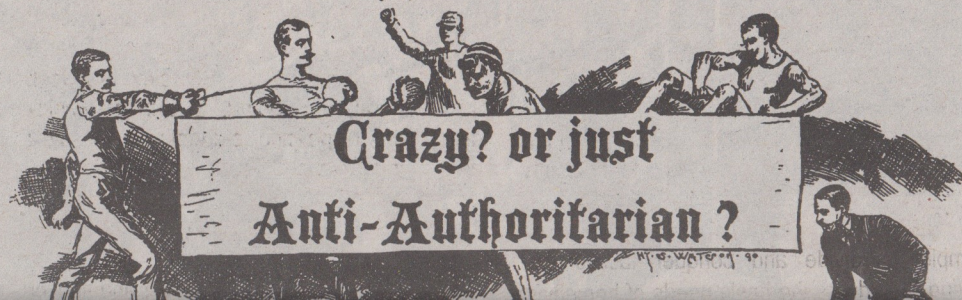
diagnosed with schizophrenia and other psychoses, but have fully recovered and have been, for many years, leading productive lives. Among this population, I have not met one person whom I would not consider a major anti-authoritarian. Once recovered, they have learned to channel their anti-authoritarianism into more constructive political ends, including reforming mental health treatment.

Many anti-authoritarians who earlier in their lives were diagnosed with mental illness tell me that once they were labeled with a psychiatric diagnosis, they got caught in a dilemma. Authoritarians, by definition, demand unquestioning obedience, and so any resistance to their diagnosis and treatment created enormous anxiety for authoritarian mental health professionals; and professionals, feeling out of control, labeled them "noncompliant with treatment," increased the severity of their diagnosis, and jacked up their medications. This was enraging for these anti-authoritarians, sometimes so much so that they reacted in ways that made them appear even more frightening to their families.

biochemical problems of those who are mentally ill rather than normal reactions to an increasingly authoritarian society.

The reality is that depression is highly associated with societal and financial pains. One is much more likely to be depressed if one is unemployed, underemployed, on public assistance, or in debt. And ADHD labeled kids do pay attention when they are getting paid, or when an activity is novel, interests them, or is chosen by them (documented in my book *Commonsense Rebellion*).

In an earlier dark age, authoritarian monarchies partnered with authoritarian religious institutions. When the world exited from this dark age and entered the Enlightenment, there was a burst of energy. Much of this revitalization had to do with risking skepticism about authoritarian and corrupt institutions and regaining confidence in one's own mind. We are now in another dark age, only the institutions have changed. Americans desperately need anti-authoritarians to question, challenge, and resist new illegitimate authorities and regain



Disruptive Behavior¹ reports that "disruptive disorders," which include attention deficit hyperactivity disorder (ADHD) and opposition defiant disorder (ODD), are the most common mental health problem of children and teenagers. ADHD is defined by poor attention and distractibility, poor self-control and impulsivity, and hyperactivity. ODD is defined as a "a pattern of negativistic, hostile, and defiant behavior without the more serious violations of the basic rights of others that are seen in conduct disorder"; and ODD symptoms

his father's "unbearable" path of a "practical profession." After he did enter college, one professor told Einstein, "You have one fault; one can't tell you anything." The very characteristics of Einstein that upset authorities so much were exactly the ones that allowed him to excel.

By today's standards, Saul Alinsky, the legendary organizer and author of *Reveille for Radicals* and *Rules for Radicals*, would have certainly been diagnosed with one or more disruptive disorders. Recalling his childhood,



include "often actively defies or refuses to comply with adult requests or rules" and "often argues with adults."

Psychologist Russell Barkley, one of mainstream mental health's leading authorities on ADHD, says that those afflicted with ADHD have deficits in what he calls "rule-governed behavior," as they are less responsive to rules of established authorities and less sensitive to positive or negative consequences. ODD young people, according to mainstream mental health authorities, also have these so-called deficits in rule-governed behavior, and so it is extremely common for young people to have a "duel diagnosis" of ADHD and ODD.

Do we really want to diagnose and medicate

Alinsky said, "I never thought of walking on the grass until I saw a sign saying 'Keep off the grass.' Then I would stomp all over it." Alinsky also recalls a time when he was ten or eleven and his rabbi was tutoring him in Hebrew:

"One particular day I read three pages in a row without any errors in pronunciation, and suddenly a penny fell onto the Bible . . . Then the next day the rabbi turned up and he told me to start reading. And I wouldn't; I just sat there in silence, refusing to read. He asked me why I was so quiet, and I said, 'This time it's a nickel or nothing.' He threw back his arm and slammed me across the room."

Many people with severe anxiety and/or depression are also anti-authoritarians. Often a

Among this population, I have not met one person whom I would not consider a major anti-authoritarian. Once recovered, they have learned to channel their anti-authoritarianism into more constructive political ends, including reforming mental health treatment.

Many anti-authoritarians who earlier in their lives were diagnosed with mental illness tell me that once they were labeled with a psychiatric diagnosis, they got caught in a dilemma. Authoritarians, by definition, demand unquestioning obedience, and so any resistance to their diagnosis and treatment created enormous anxiety for authoritarian mental health professionals; and professionals, feeling out of control, labeled them "noncompliant with treatment," increased the severity of their diagnosis, and jacked up their medications. This was enraging for these anti-authoritarians, sometimes so much so that they reacted in ways that made them appear even more frightening to their families.

There are anti-authoritarians who use psychiatric drugs to help them function, but they often reject psychiatric authorities' explanations for why they have difficulty functioning. So, for example, they may take Adderall (an amphetamine prescribed for ADHD), but they know that their attentional problem is not a result of a biochemical brain imbalance but rather caused by a boring job. And similarly, many anti-authoritarians in highly stressful environments will occasionally take prescribed benzodiazepines such as Xanax even though they believe it would be safer to occasionally use marijuana but can't because of drug testing on their job.

It has been my experience that many anti-authoritarians labeled with psychiatric diagnoses usually don't reject *all* authorities,

The reality is that depression is highly associated with societal and financial pains. One is much more likely to be depressed if one is unemployed, underemployed, on public assistance, or in debt². And ADHD labeled kids do pay attention when they are getting paid, or when an activity is novel, interests them, or is chosen by them (documented in my book *Commonsense Rebellion*).

In an earlier dark age, authoritarian monarchies partnered with authoritarian religious institutions. When the world exited from this dark age and entered the Enlightenment, there was a burst of energy. Much of this revitalization had to do with risking skepticism about authoritarian and corrupt institutions and regaining confidence in one's own mind. We are now in another dark age, only the institutions have changed. Americans desperately need anti-authoritarians to question, challenge, and resist new illegitimate authorities and regain confidence in their own common sense.

In every generation there will be authoritarians and anti-authoritarians. While it is unusual in American history for anti-authoritarians to take the kind of effective action that inspires others to successfully revolt, every once in a while a Tom Paine, Crazy Horse, or Malcolm X come along. So authoritarians financially marginalize those who buck the system, they criminalize anti-authoritarianism, they psychopathologize anti-authoritarians, and they market drugs for their "cure."

¹www.psychiatrictimes.com/adhd/content/article/10162/1452117

²for documentation, see "400% Rise in Anti-Depressant Pill Use" www.alternet.org

LAST WORDS FOR CAPITALISM



Continued from Page 1

materialize.

Not everyone was thrilled by emergence of this hungry beast. Many saw Mr. Smith's lie for what it was. Even as the monster gestated, signs of discontent emerged — textile workers went on strike, farmers claimed the land they worked from its lords, even some men of the

the ingredients which made it, or the cooks who prepared it.

As it grew larger — always acutely aware of the unsteady base it rested on — it developed great skill in the art of distraction. When it faltered in one place, it shifted to another. Love it, or hate it — one must admit it was as creative as it was destructive. It gave us our bread and

fairly. We used its machines for our benefit, and dismantled those that couldn't serve us. We knew our health came not from the endless gorging by the few, but by the

when we object too loudly or get in its way.

We have surely suffered enough, but we know Capitalism's legacy will haunt us. But ghosts only have the power we give them, and they can be exorcized. Each following generation will benefit more than the last. Our triumph is that we have overcome, our legacy

comply with adult requests or rules" and "often argues with adults."

Psychologist Russell Barkley, one of mainstream mental health's leading authorities on ADHD, says that those afflicted with ADHD have deficits in what he calls "rule-governed behavior," as they are less responsive to rules of established authorities and less sensitive to positive or negative consequences. ODD young people, according to mainstream mental health authorities, also have these so-called deficits in rule-governed behavior, and so it is extremely common for young people to have a "duel diagnosis" of ADHD and ODD.

Do we really want to diagnose and medicate

Alinsky said, "I never thought of walking on the grass until I saw a sign saying 'Keep off the grass.' Then I would stomp all over it." Alinsky also recalls a time when he was ten or eleven and his rabbi was tutoring him in Hebrew:

"One particular day I read three pages in a row without any errors in pronunciation, and suddenly a penny fell onto the Bible . . . Then the next day the rabbi turned up and he told me to start reading. And I wouldn't; I just sat there in silence, refusing to read. He asked me why I was so quiet, and I said, 'This time it's a nickel or nothing.' He threw back his arm and slammed me across the room."

Many people with severe anxiety and/or depression are also anti-authoritarians. Often a

they often reject psychiatric authorities explanations for why they have difficulty functioning. So, for example, they may take Adderall (an amphetamine prescribed for ADHD), but they know that their attentional problem is not a result of a biochemical brain imbalance but rather caused by a boring job. And similarly, many anti-authoritarians in highly stressful environments will occasionally take prescribed benzodiazepines such as Xanax even though they believe it would be safer to occasionally use marijuana but can't because of drug testing on their job.

It has been my experience that many anti-authoritarians labeled with psychiatric diagnoses usually don't reject all authorities,

authoritarians and anti-authoritarians. While it is unusual in American history for anti-authoritarians to take the kind of effective action that inspires others to successfully revolt, every once in a while a Tom Paine, Crazy Horse, or Malcolm X come along. So authoritarians financially marginalize those who buck the system, they criminalize anti-authoritarianism, they psychopathologize anti-authoritarians, and they market drugs for their "cure."

¹www.psychiatrictimes.com/adhd/content/article/10162/1452117

²for documentation, see "400% Rise in Anti-Depressant Pill Use" www.alternet.org

LAST WORDS FOR CAPITALISM



Continued from Page 1

materialize.

Not everyone was thrilled by emergence of this hungry beast. Many saw Mr. Smith's lie for what it was. Even as the monster gestated, signs of discontent emerged — textile workers went on strike, farmers claimed the land they worked from its lords, even some men of the churches inveighed against its excesses.

Although it grew large, it was never very healthy. Insatiable, it required ever more and more just to stay alive. Signs of its fragility came early as well— like the Tulip Mania which collapsed the Dutch economy in 1638.

Responding to each bout of illness with a greater resolve, not to mention increasing appetites— it sent its minions out to find new fields to pluck, new forests to level, new fodder for its machines. It found great success when conquering new lands, subduing or dispatching with its inhabitants, taking all it had to give.

Of all of Capitalism's children, Industrialism deserves special note. With its machines and interchangeable labor — it took what was old and made it seem new. Although it filled the air with acrid smoke and soot, poisoned the water and ravaged the soil — it remained unperturbed — caring only for its meals, not for

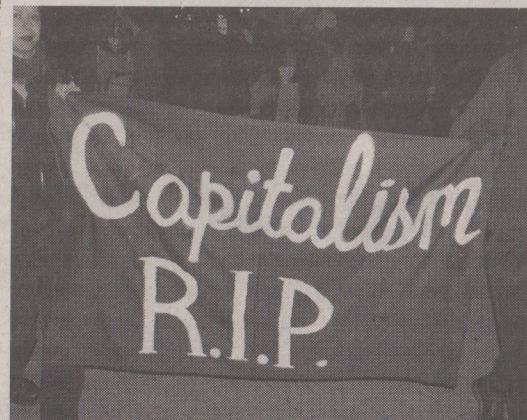
the ingredients which made it, or the cooks who prepared it.

As it grew larger — always acutely aware of the unsteady base it rested on — it developed great skill in the art of distraction. When it faltered in one place, it shifted to another. Love it, or hate it— one must admit it was as creative as it was destructive. It gave us our bread and our circuses. It let us eat our cake. It assigned value to things where none existed, made virtue from vice, sacrament from sin.

For a brief moment it faced off against some formidable foes. With names like Marx and Bakunin, Goldman and Luxemburg — groups of fighters emerged, shouted the truth, laid bare the lie and said we'd all be better off once we put this behemoth down. Too quickly, capitalism used brute force and ingenuity to turn those visions of liberation into a sad, frightening and sickly junior partner, a sidekick.

But today we can rejoice in Capitalism's demise— as it finally succumbed to its own weakness and the strength of its enemies, who are legion. The lie rejected, the workers threw monkey wrenches into the gears. The farmers tended to the fields, nurturing rather than ravaging them. We all agreed to plunder Capitalism's ill-gotten gains, and to share them

fairly. We used its machines for our benefit, and dismantled those that couldn't serve us. We knew our health came not from the endless gorging by the few, but by the



nurturing sustenance of the whole.

We slew the beast and now we come to dance on its grave.

And dance we will. We have no reason to mourn, only to celebrate and revel in the joy of possibilities — of a world where monsters don't enslave us, don't steal our food, don't kill us

when we object too loudly or get in its way.

We have surely suffered enough, but we know Capitalism's legacy will haunt us. But ghosts only have the power we give them, and they can be exorcized. Each following generation will benefit more than the last. Our triumph is that we have overcome, our legacy a world free of this scourge.

So, let's dance, be merry, celebrate, rejoice! Soon we must get to work, begin rebuilding our new world in the shell of the old. Let us remain ever mindful that the germs of capitalism — greed, avarice, violence— reside within us, and must be kept at bay by the medicine of solidarity, mutual aid and love of each other and the world from which we came and which always sustained us, even under Capitalism's relentless attack.

Let our last words to Capitalism be — you won't be missed, nor forgotten. Killing you has made us strong and remembering your avarice will help us avoid our own downfall. May you rest forever, in OUR peace — the peace we have made by ensuring your demise. We have felled the beast, let it never rise again!

Rejoice, the great god greed and its monstrous child capitalism are dead. Let the celebration begin!

BUILDING ECO-SYSTEM of COMMUNITY

ANDREA PRICHETT: *The* winner, **SLINGSHOT** Award for lifetime achievement

Slingshot awarded its 7th annual Award for Lifetime Achievement to Andrea Prichett at our 24th birthday party in March. Andrea is a corner stone of the Berkeley radical scene and a remarkable presence at street protests — usually standing close to a scary line of police filming what they're doing. During all the occupy protests recently, we counted on running into her during the tense moments. She has a sly smile and carefully chosen words, chewing on a toothpick while sitting on her bike.

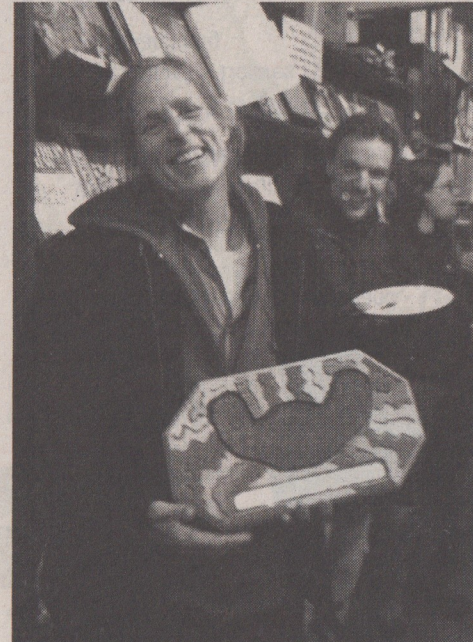
Slingshot created our lifetime achievement award to recognize direct action radicals who have dedicated their lives to the struggle for alternatives to the current system. Front-line radicals frequently operate below the radar and lack widespread recognition, which is too bad. While awards can be part of systems of hierarchy, a complete lack of recognition for long-term activists robs us of chances to appreciate and learn from the contributions individuals can make during a lifetime of organizing. Thanks, Andrea, for your continuing contributions to the struggle. Here's a short biography of Andrea.

Andrea grew up in Connecticut and remembers being fascinated by the American revolutionaries and the US Constitution, which were a big part of the culture in the area. "Tri-corner hats were cool."

When she was 13, she moved to Hollister, California. She was struck by how Latinos and Anglos were segregated, coming together at school but mostly living separately in the

the international anti-apartheid movement was heating up. Apartheid in South Africa was a legal system of racial segregation and enforced white supremacy. Less than 20 percent of South Africans were white, yet whites controlled most of the wealth and power. In 1983 and 84, black South Africans protested daily against a new racist constitution and were met with vicious force. Daily TV coverage of the repression sparked international protests against apartheid and reinvigorated efforts to get US businesses and governments to stop doing business with the racist South African government.

Andrea describes the anti-apartheid movement in Berkeley as a perfect storm. Activism in South Africa was inspiring and motivating students abroad. "We were ready to take their lead" she explains. Students at Berkeley started having direct actions outside of University Hall demanding that the



disruptive direct resistance, and there was race baiting between the factions. She advises, "You don't have to take it personal that these are things that come into play. But if it fits, take it personally."

In late March and early April 1985, students occupied Sproul Plaza in a five-week long sit-in at the center of campus in front of the administration building. Andrea recalls that the sit-in faced, "the same challenges that Occupy Oakland faced with a prolonged encampment" — dealing with nightly police harassment employing divide and conquer tactics and trying to address the basic needs of homeless

the park, poverty and homelessness, and around Telegraph Avenue, which at the time functioned as a town square permitting discussion and interactions between many types of people.

But her efforts kept running into problems with the police who were harassing radicals and poor people alike around Telegraph Ave. In March, 1990 she and two other women called a meeting to start the first Copwatch group in the US. Her original idea was to mount patrols to watch and photograph the police to both limit and document their abuses. At the time, she says they weren't thinking about similar patrols that the Black Panther Party had operated. Copwatch had an office on Telegraph, did a couple of patrols a week, and published a quarterly report. At first, it focused on Telegraph but eventually expanded to other areas.

In the pre-internet 1990s, Andrea mailed out copies of the Copwatch handbook and a video tape entitled *Refuse to be Abused* to anyone who asked. She went to national conferences of the National Association for Police Accountability and wrote articles about Copwatch's successes in Berkeley. Copwatch also ran a class at UC Berkeley that took students out on patrol. During weekly discussions of policing, students would say "I never thought about things this way before." Gradually, Copwatch chapters spread throughout the US and around the world thanks to her tireless efforts.

While Andrea has been a mover and shaker

She has a sly smile and carefully chosen words, chewing on a toothpick while sitting on her bike.

Slingshot created our lifetime achievement award to recognize direct action radicals who have dedicated their lives to the struggle for alternatives to the current system. Front-line radicals frequently operate below the radar and lack widespread recognition, which is too bad. While awards can be part of systems of hierarchy, a complete lack of recognition for long-term activists robs us of chances to appreciate and learn from the contributions individuals can make during a lifetime of organizing. Thanks, Andrea, for your continuing contributions to the struggle. Here's a short biography of Andrea.

Andrea grew up in Connecticut and remembers being fascinated by the American revolutionaries and the US Constitution, which were a big part of the culture in the area. "Tri-corner hats were cool."

When she was 13, she moved to Hollister, California. She was struck by how Latinos and Anglos were segregated, coming together at school but mostly living separately in the community. She wanted to escape the constraints of the small town. In high school she went to Model UN conferences in Berkeley and loved the culture here. She remembers sneaking away from the Model UN to see the Rocky Horror Picture Show at midnight. When she finished high school, she only applied to the University of California (UC) Berkeley. "If I hadn't gotten in, I wouldn't have gone to college," she recalls.

At Berkeley it took her awhile to get involved in the radical scene. She attended a meeting of a Maoist front group, met some members of the Spartacist League and then gave up any

Daily TV coverage of the repression sparked international protests against apartheid and reinvigorated efforts to get US businesses and governments to stop doing business with the racist South African government.

Andrea describes the anti-apartheid movement in Berkeley as a perfect storm. Activism in South Africa was inspiring and motivating students abroad. "We were ready to take their lead" she explains. Students at Berkeley started having direct actions outside of University Hall demanding that the



University of California divest from South Africa by dropping investments in companies doing business in South Africa. In December 1984, students and celebrities got arrested for sitting down in front of University Hall, where the bureaucrats running the whole 9-campus University of California system were based.

At the same time, connections were being built between students, radical elements in the labor movement, and radicals from the community off campus. These connections inspired even greater student activism. At the time, *The Daily Cal*, the campus paper, published numerous investigative articles



disruptive direct resistance, and there was race baiting between the factions. She advises, "You don't have to take it personal that these are things that come into play. But if it fits, take it personally."

In late March and early April 1985, students occupied Sproul Plaza in a five-week long sit-in at the center of campus in front of the administration building. Andrea recalls that the sit-in faced, "the same challenges that Occupy Oakland faced with a prolonged encampment" — dealing with nightly police harassment employing divide and conquer tactics and trying to address the basic needs of homeless people who joined the sit-in. Despite the challenges, the sit-in was successful in confronting the university on a daily basis and building a thriving protest community of students and non-student fighting for divestment. 400 people were arrested over 44 days, including 156 arrested during a 6 am raid on April 16 that caused 10,000 students to boycott classes. The plaza was renamed "Biko Plaza" after South African student leader Stephen Biko who was murdered by South African police in 1977. The occupiers published the *Biko Plaza News* on a daily basis — which inspired creation of *Slingshot* 3 years later.

Despite the sit-in, the University failed to divest from South Africa in 1985. The next year, radicals constructed a shanty town in front of University Hall, sparking 2 nights of rioting on campus. Andrea hadn't seen such extreme police violence — and resistance from the community — before. She remembers it being like "warfare without guns" including intense police beatings and the crowd throwing objects. She realized "a raw and ugly fact that the university doesn't just represent capitalism but it is the gears of capitalism. . . . When

called a meeting to start the first Copwatch group in the US. Her original idea was to mount patrols to watch and photograph the police to both limit and document their abuses. At the time, she says they weren't thinking about similar patrols that the Black Panther Party had operated. Copwatch had an office on Telegraph, did a couple of patrols a week, and published a quarterly report. At first, it focused on Telegraph but eventually expanded to other areas.

In the pre-internet 1990s, Andrea mailed out copies of the Copwatch handbook and a video tape entitled *Refuse to be Abused* to anyone who asked. She went to national conferences of the National Association for Police Accountability and wrote articles about Copwatch's successes in Berkeley. Copwatch also ran a class at UC Berkeley that took students out on patrol. During weekly discussions of policing, students would say "I never thought about things this way before." Gradually, Copwatch chapters spread throughout the US and around the world thanks to her tireless efforts.

While Andrea has been a mover and shaker with Copwatch for over 20 years, she's also done many other things with her life. She taught at a private school and did some construction before earning her teacher's credential in 2005 and becoming an 8th grade English and history teacher. "Being a teacher

BIKO PLAZA NEWS

—Berkeley's Only Daily News paper—
Vol 1, No 24 May 12, 1985 Berkeley, California

DAY 33



is wonderful — it's like a garden where something is going to grow, as opposed to activism where you can put in years and not see anything happen."

COPWATCH

RELEASED 09/11/95

Report

BERKELEY, CALIFORNIA

SUGGESTED DONATION 25 CENTS

FALL 1995

Police Sweep Homeless Off Telegraph

she went to Model UN conferences in Berkeley and loved the culture here. She remembers sneaking away from the Model UN to see the Rocky Horror Picture Show at midnight. When she finished high school, she only applied to the University of California (UC) Berkeley. "If I hadn't gotten in, I wouldn't have gone to college," she recalls.

At Berkeley it took her awhile to get involved in the radical scene. She attended a meeting of a Maoist front group, met some members of the Spartacist League and then gave up any

doing business in South Africa. In December 1984, students and celebrities got arrested for sitting down in front of University Hall, where the bureaucrats running the whole 9-campus University of California system were based.

At the same time, connections were being built between students, radical elements in the labor movement, and radicals from the community off campus. These connections inspired even greater student activism. At the time, *The Daily Cal*, the campus paper, published numerous investigative articles

confronting the university on a daily basis and building a thriving protest community of students and non-student fighting for divestment. 400 people were arrested over 44 days, including 156 arrested during a 6 am raid on April 16 that caused 10,000 students to boycott classes. The plaza was renamed "Biko Plaza" after South African student leader Stephen Biko who was murdered by South African police in 1977. The occupiers published the *Biko Plaza News* on a daily basis — which inspired creation of *Slingshot* 3 years later.

Despite the sit-in, the University failed to divest from South Africa in 1985. The next year, radicals constructed a shanty town in front of University Hall, sparking 2 nights of rioting on campus. Andrea hadn't seen such extreme police violence — and resistance from the community — before. She remembers it being like "warfare without guns" including

intense police beatings and the crowd throwing objects. She realized "a raw and ugly fact that the university doesn't just represent capitalism but it is the gears of capitalism. . . . When people are resisting the university they are resisting control."

With rumors that the National Guard was going to be called in, she was surprised to see how quickly the situation changed from "oh we're having a little protest here; to resistance; to they're really bringing down the hammer here." It was an important lesson: the university is crucial target and a viable place for radicals to restrict the functioning of the system. In the wake of the shanty town, the university announced that it would divest from South Africa.

From 1987-89, Andrea lived in Zimbabwe traveling and working as a teacher. She worked at a school for ex-combatants who fought in the Zimbabwe revolution, which still existed when she returned to Zimbabwe in 2007.

Upon returning to the US, Andrea dropped by People's Park although she hadn't been involved in its struggles previously. She was struck by the prevalence of poverty in the US, which she saw with a new eye because of her time in Africa. She began organizing around

construction before earning her teacher's credential in 2005 and becoming an 8th grade English and history teacher. "Being a teacher

BIKO PLAZA NEWS

—Berkeley's Only Daily Newspaper—

Vol. 1, No. 24 May 12, 1985 Berkeley, California

DAY 33



is wonderful — it's like a garden where something is going to grow, as opposed to activism where you can put in years and not necessarily see anything happen."

Andrea played music with *Rebecca Riots* for 8 years and enjoyed being in a band that could play benefits for radical groups. "I don't think it's enough to do music but maybe its not enough to just do activism either" she notes.

Being involved in a long-term project like Copwatch, Andrea explains that the project needs you and you need the project. "Copwatch gives me a way to connect to what rises and falls."

"For all the activism I've done, the thing I've learned is that change is possible when we have relationships and community. Unless we have those relationships I can pass out fliers but nothing is really going to happen. We don't have vast resources but we have social capital— built year by year that is crucial in the success of our projects. In the time of the internet, knowing a face and having trust is invaluable." Andrea is focused on the "ecosystem of the community" — trying to figure out what is going to be good for the community and how to achieve it.

Thanks Andrea, and keep struggling!

RELEASED 09/11/95

COPWATCH

Report

BERKELEY, CALIFORNIA SUGGESTED DONATION 25 CENTS FALL 1995

Police Sweep Homeless Off Telegraph

Misconduct Becomes Policy

BY ANDREA PRITCHETT

Inside
Pepper Spray

While the city of Berkeley spends thousands of dollars to achieve an appearance of consensus on Southside development, the police have implemented an alarming and seemingly Council-sanctioned plan to drive poor people out of the Southside area.

On August 5, COPWATCH received numerous calls from citizens who observed large numbers of police moving systematically up Telegraph Avenue. Without probable cause, officers are alleged to have arrested individuals for being drunk in public, despite witness statements that these individuals were not in fact drunk. Others were subjected to ID checks and searches, and in several cases, bags and backpacks were confiscated and their contents

affiliation with them once it became clear that they had no appreciation for spiritual ideas and beliefs.

During the summer of 1984 Andrea joined an affinity group to do art actions around campus in the middle of the night. A group of people got arrested and a community coalesced around their arrest. "Everybody had to come together to defend our comrades. It was our fear of university repression that made everyone feel like they couldn't just walk away and go home," she explained.

Andrea's community got organized just as

exposing UC connections with South Africa.

Andrea became a key student leader in the UCB anti-apartheid movement and remembers talking to black South Africans who were saying, "Why aren't you being more active — why aren't you taking on the system more directly?" The movement in Berkeley confronted complex dynamics of race, class and political differences that prepared her for later activism in which she has observed those dynamics playing out again and again. Some parts of the movement favored symbolic actions, while other parts favored more

Long Haul
3124 Shattuck Avenue
Berkeley, CA 94705

if address label reads "Last issue 110" contact us or be deleted!!!

Non-Profit Org.
U.S. Postage
PAID
Berkeley, CA
Permit No. 129

Long Haul Infoshop Radical Library

Radical Reading room • Lending Library • Free Internet • Book & Zine Shop

Open Mon - Thurs 6-9 • Sat/Sun 3-9

www.thelonghaul.org

3124 Shattuck Ave. • Berkeley, Calif. • 510-540-0751

ADDRESS SERVICE REQUEST

DATES TO WATCHOUT FOR

MAY 5

Climate Impact Day 350.org

MAY 15-16

International Anarchist Theatre Festival -
Montreal anarchisttheatrefestival.com

MAY 19-20

Montreal Anarchist Bookfair
anarchistbookfair.ca

MAY 25

SF Critical Mass bike ride - Justin Herman
Plaza in SF & worldwide sfcriticalmass.org/

June 1 - 3

Mobilizing and Organizing From Below
conference - Baltimore, Maryland.
mobconf.org

June 16 - 24

Wild Roots Feral Futures - San Juan Mts.
Colorado feralfutures.blogspot.com

June 22 • 3 pm

Trans March - Dolores Park SF
transmarch.org

July 1 - 7

Earth First! Round River Rendezvous -
marcellusearthfirst.rouce.org

July 1 - 7

Rainbow Gathering - Somewhere in White
Mountain National Forest (Kentucky, North
Carolina, Tennessee, Virginia, Georgia) tbd
in June: ask a hippie for details.

July 4 • 3 pm

TV smashing - Berkeley People's Park

July 25 - 28

Shut down ALEC - Salt Lake City see pg. 2

August 9-12

International anarchist meeting - St. Imier,
Switzerland anarchisme202.ch

August 11 - 12 • 10 am - 5

Portland Zine Symposium 116 SE Yamhill
pdxzines.com

August 17-19

Twin Oaks International Community & Coop
conf. communitiesconference.org

August 26

Slingshot new volunteer meeting / article
brainstorm - 3124 Shattuck, Berkeley

August 27-30

Disrupt the Republican National Convention
- Tampa, FL matchonthernc.com

August 29-September 3

Trans and Womyn's Action Camp -
Cascadia twac.wordpress.com

September 3-7

Disrupt the Democratic National Convention
- Charlotte, NC protesidnc.org/

September 15

Article deadline for Slingshot #111 - please
send us an article! slingshot@lao.ca

September 15 - 16

Twin Cities Anarchist Bookfair - Powderhorn
Community Center, Minneapolis, MN

Long Haul
3124 Shattuck Avenue
Berkeley, CA 94705

if address label reads "Last issue 110" contact us or be deleted!!!

Long Haul Infoshop Radical Library

Radical Reading room • Lending Library • Free Internet • Book & Zine Shop

Open Mon - Thurs 6-9 • Sat/Sun 3-9

www.thelonghaul.org

3124 Shattuck Ave. • Berkeley, Calif. • 510-540-0751

Non-Profit Org.
U.S. Postage
PAID
Berkeley, CA
Permit No. 129

ADDRESS SERVICE REQUESTED

DATES TO WATCHOUT FOR

MAY 5

Climate Impact Day 350.org

MAY 15-16

International Anarchist Theatre Festival –
Montreal anarchisttheatrefestival.com

MAY 19-20

Montreal Anarchist Bookfair
anarchistbookfair.ca

MAY 25

SF Critical Mass bike ride – Justin Herman
Plaza in SF & worldwide sfcriticalmass.org/

June 1 - 3

Mobilizing and Organizing From Below
conference – Baltimore, Maryland
mobconf.org

June 16 – 24

Wild Roots Feral Futures – San Juan Mts.
Colorado feralfutures.blogspot.com

June 22 • 3 pm

Trans March – Dolores Park SF
transmarch.org

July 1- 7

Earth First! Round River Rendezvous –
marcellusearthfirst.rocus.org

July 1- 7

Rainbow Gathering – Somewhere in White
Mountain National Forest (Kentucky, North
Carolina, Tennessee, Virginia, Georgia) tbd
in June: ask a hippie for details.

July 4 • 3 pm

TV smashing – Berkeley: People's Park

July 25 – 28

Shut down ALEC – Salt Lake City see pg. 2

August 9-12

International anarchist meeting – St. Imier,
Switzerland anarchisme202.ch

August 11 – 12 • 10 am – 5

Portland Zine Symposium 116 SE Yamhill
pdxzines.com

August 17-19

Twin Oaks International Community & Coop
conf communitiesconference.org

August 26

Slingshot new volunteer meeting / article
brainstorm – 3124 Shattuck, Berkeley

August 27-30

Disrupt the Republican National Convention
– Tampa, FL marchonthemc.com

August 29-September 3

Trans and Womyn's Action Camp –
Cascadia twac.wordpress.com

September 3-7

Disrupt the Democratic National Convention
– Charlotte, NC protestdnc.org/

September 15

Article deadline for Slingshot #111 – please
send us an article! slingshot@tao.ca

September 15 - 16

Twin Cities Anarchist Bookfair - Powderhorn
Community Center, Minneapolis, MN

SLINGSHOT

FREE

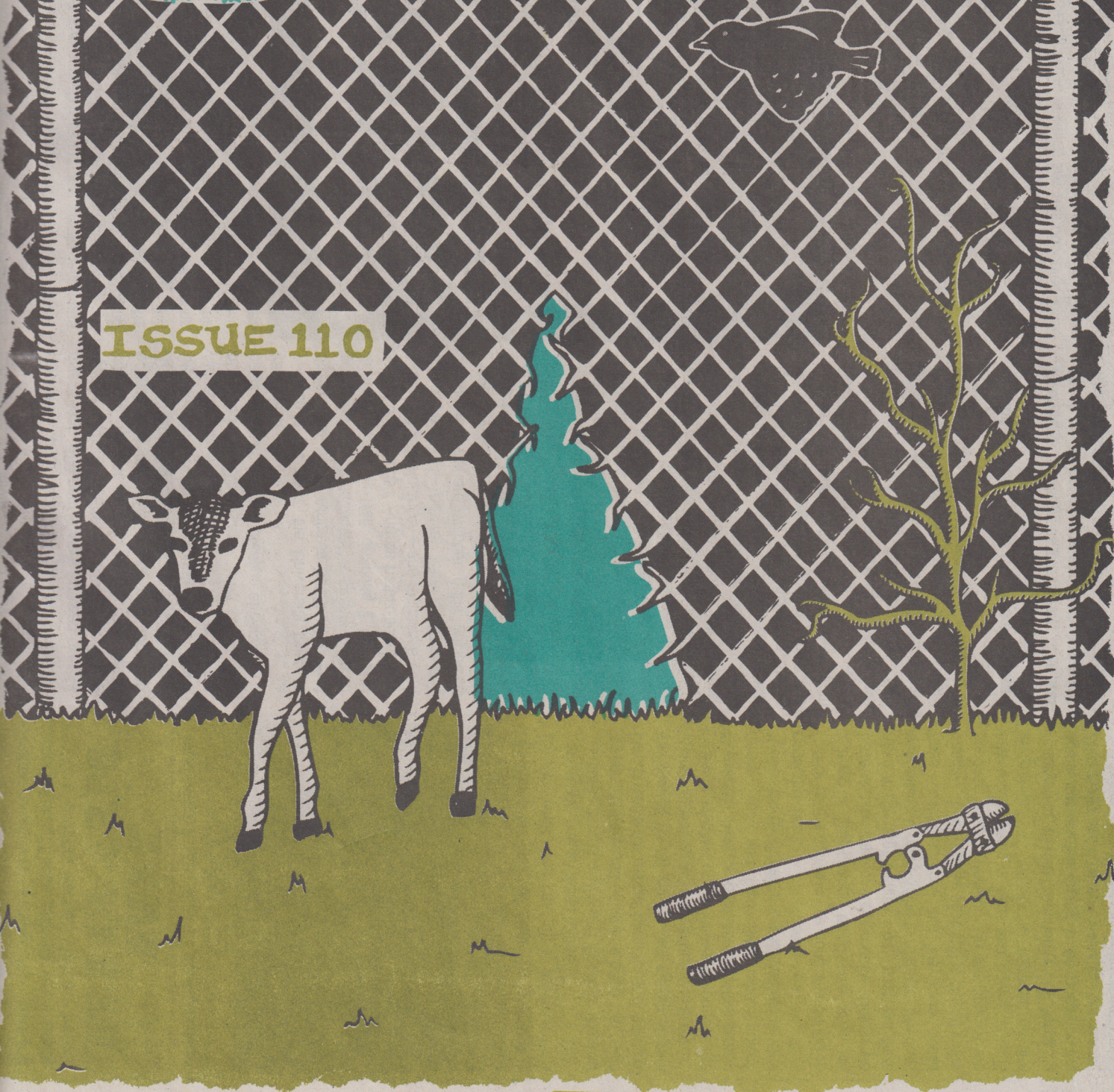
ISSUE 110



SLINGSHOT

FREE

ISSUE 110





Eternal
Splendor
of an
American
SPRING

No War &
Class War

atch more TV
Hide. All 15 hours

Sleep
Conform
Stay

